



The Outlook of Missions

Volume XII
Number 2
February, 1920



The New Ziemer Memorial Girls' School, Yochow City, China

A Bundle of Facts to Kindle the Fires in Many Hearts

Our two Foreign Missions of the Reformed Church are located in two of the most powerful nations in the world—*China* and *Japan*.

China has a population of over 400,000,000—fully one-fourth of that of the whole globe.

Only 5,000 effective missionaries are at work in *China*—about one to every 80,000 souls.

95% of the people are unable to read or write.

On an average there is a little chapel for nearly 70,000 people.

In one province there is but one doctor to 5,000,000 of people, and missionaries living in lonely stations must travel many days to procure medical help in case of need.

There are about 1,000 physicians in *China*—an average of one doctor to 400,000 people. The average in *America* is one to every 712.

There are at least 60,000,000 young people of school age in *China* for whom there are at present no educational facilities at all.

America introduced modern civilization into *Japan*.

The cost of living is greater in *Tokyo* than in either *New York* or *London*.

Japanese students are turning away from the ancient cults, but not towards *Christianity*.

98% of *Japanese* children are in national schools.

Newspapers are plentiful. *Tokyo* is one of the greatest student centres in the world.

There are nearly 2,000,000 industries. Of the workers, more than 600,000 are women, of whom 300,000 are girls, from 10 to 18 years. Many of these women work 16 hours a day.

United support is asked for a *Christian University for Japan*.

The *Japanese* are uniformly friendly towards *America*. Many of *Japan's* leaders are graduates of *American* universities.

Well-chosen missionaries in rural towns will be able to carry the gospel to the 74% of the people yet untouched in *Japan*.

Japan offers to *American* *Christianity* the greatest challenge ever given to a *Christian* people or to the *Christian Church*.



Missionary Children at Play at Yochow City, China

The Outlook of Missions

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The Quiet Hour



Order my steps in Thy word; and let not any iniquity have dominion over me.

—Psalm 119: 133

"New occasions teach new duties; Time makes ancient good uncouth;

They must upward still, and onward, who would keep abreast with Truth."

—JAMES RUSSELL LOWELL.

A man apart from Jesus Christ is scattered within his own personality. Will, and intellect, and emotion, are not working together. Christ gathers a man together.

—G. CAMPBELL MORGAN.

He charged His disciples to give, in the assurance that they should receive yet greater blessings in return. Riches were not to be selfishly hoarded up, but were to be freely spent in the service of the Kingdom.

—J. P. LILLEY.

We, on behalf of all the nations swear,

We, fast allied, before Thy Throne who stand,

Thy glorious burden to accept and bear,

And lead mankind into the Promised Land.

—ARNOLD WALL.

True spirituality is not such a union with the Divine as is an escape, individualistic and therefore selfish, from human conditions, but such a walk with God in them as is a self-consecration to a loving service of God and man.

—P. J. MACLAGAN.

We are here to do good. To exercise a holy influence over those around us, to lead some of them into the new life. It is difficult to see how any one can possess spiritual life in the smallest degree without cherishing this ambition. There is hardly so great a joy on earth, even if there is anything half so precious, as the consciousness that you have helped men to a better life.

—CHARLES BROWN.

Every kindness done to others in our daily walk, every attempt to make others happy, every prejudice overcome, is a step nearer to the life of Christ.

—ARTHUR PENRHYN STANLEY.

To make great experiments in exploring the depths of Christian love is the task to which we are called, and only the love which is utterly human because it is utterly divine, the love of Christ, is adequate to the need before us.

—WILLIAM PATON.

The spirit of the Greek has not left, and will never leave, the world. Wherever there is youth, there is the love of life, and joy in the beauty of the earth, and the deification of the present. No man can ever reach the full stature of his intellectual life who is ignorant of Christ.

—W. J. DAWSON.

Fellowship is one of the most characteristic elements of true Christianity, and the true life can only be lived aright in proportion as we seek to realize and benefit by the fullest possible fellowship among Christians. A solitary and purely individualistic Christianity is at once an impossibility and a contradiction of the very essence of the Gospel.

—W. H. GRIFFITH THOMAS.

It is true that spiritual discernment may be a gift to many not well versed in the Scripture, but we cannot deny that familiarity with God's Word would aid in discerning the things of the spirit. To know God's language and to think His thoughts is a natural and easy way to know Him. It is this spiritual discernment coming to those enlightened in the things of the spirit that enables us to "endure as seeing the invisible."

—W. O. THOMPSON.

THE PRAYER



LESS our Church—Thy Church—O, our God, and him who ministers to us in spiritual things, and Thy servants the world over. May our religion be real and satisfying to us, and appetizing to others. Let our love to Thee be voiced in our efforts, gifts and prayers, in behalf of a lost world. Amen.

—M. P. HUNT.

THE OUTLOOK OF MISSIONS

VOLUME XII.

February, 1920

NUMBER 2.

Experiences of Our Nurse in Siberia

WHO are the Czechs? Why were they in Siberia? Why was I sent to Siberia? These are the questions most frequently asked me since my return to the States.

WHO ARE THE CZECHS?

The Czecho-Slovak is the new republic taken from Northern Austria and is made up of Bohemia, Moravia, Silesia and Slovakia. It is about as large as the State of New York and has a population of 12,000,000. The capital is Prague, which is situated on the Charles River, and it is here that the President, Thomas Masaryh, and Mrs. Masaryh, formerly an American, live. John Huss, who was burned at the stake in the fourteenth century, was their great reformer, and to the present time is their greatest hero. Since the close of the late war, a wonderful marble monument has been erected to his memory at Prague.

WHY WERE THEY IN SIBERIA?

The story of the Czechs is as simple in its outline as it is romantic in content. Slaves three hundreds years, squeezed in the iron ring of Austrian autocracy, they were incorporated, much against their will, into a tyrannical German kingdom. More than half a century ago the Czechs organized a gymnastic society, or Sokol, the real purpose of which was to prepare men for fighting. At the beginning of the late war this Sokol had 300,000 members,

every one of whom was a sworn enemy of Austria. The Czecho-Slovaks had long planned a rebellion against Austria and the World War gave them the opportunity. Austria feared these soldiers, and so divided their army into three units. Two were sent to the French and Italian borders, while the third was sent to Russia. Many of them, within a week of the time they had been placed, had deserted to the side of the Allies, their motive being single and unshakable—to strike the German oppressor, who had



MISS ELIZABETH J. MULLER.

governed them, but never conquered them.

Those who were sent to the French and Italian borders were received as brothers, and fought with the allied body in the common cause, but the 70,000 who crossed into the Russian army failed to stir any enthusiasm in the pro-German Russian government, and were thrust into prison like an enemy. Prison life in Siberia is indescribable; the graves of the men who died from starvation, cold and disease number many thousand.

During the Kerensky regime all prison doors were opened and these warriors were set free. This was one of the happiest moments of their lives—free and no longer considered an enemy. Immediately the leaders began the organization of the Czecho-Slovak Army. In the home of a peasant one night, a council of war was held to discuss plans to get them to France, to join their forces to the Allies there. Two routes were suggested—Archangel, by the Black Sea—or across Siberia. They decided on the latter and started their 12,000-mile journey. The Bolsheviks promised them unmolested passage if they would lay down their arms, and they kept their promise in true

Bolshevik manner, as you shall see.

When the Czech trains were well on their way en route from Kiev to Vladivostok, the Bolsheviks began their attacks. It was a warfare in which armored trains, mined tunnels, exploded bridges, wrecks and derailments were the weapons. In spite of all these handicaps, the Czechs, with only a few hand grenades, were able to capture from the Bolsheviks enough ammunition to defend themselves. On the advice of the allied governments they turned back over the long trail marked with their dead, and until January, 1919, they guarded the Trans-Siberian Railroad, standing at the gateway of the Ural Mountains and holding back the strong tide of European Bolshevism. They saved forty-one tunnels around Lake Baikal, which the Bolsheviks had planned to destroy. For years they fought in exile, being completely shut off from all that keeps up a man's morale—no week-end trips to Blighty to get a bath and sheets, or musical comedies. Even the French soldier, with his long-delayed, terrifically-earned leave of absence, has been a man of luxury compared with these far-fighting exiles.



"MAKING DINNER" WHILE EN ROUTE THROUGH FRANCE.



ONO BRIDGE, BLOWN UP BY BOLSHEVIKI.

WHY DID I GO TO SIBERIA?

In June of 1918 I received a communication from Washington, asking that I hold myself in readiness for a call to the colors, stating also that it was not the intention of the United States Government to rob the Mission field of its nurses and doctors, for I was then a member of the Mission at Shenchow, Hunan, China. At the request of the Government I was released, and in a very short time was on my way to Shanghai. There I joined a unit that was preparing to go to Siberia to answer the call of the Czechs, for they were badly in need of medical assistance. Our unit consisted of five doctors and eight nurses, and we carried enough supplies with us to open a two hundred and

fifty bed hospital. We stopped in Japan to add to our supplies, and in four days we landed in Vladivostok, Siberia, where our supplies were transferred to trains. We then proceeded to the interior, some 3,200 miles, crossing rudely improvised bridges, and going through tunnels with just enough debris cleared to permit the train to pass through. On one bridge we crossed the wheels of the train were covered with water—a most uncomfortable sensation at two o'clock in the morning—and we were more than thankful to have made it safely, for the next train went through and many were drowned. Owing to the difficulties in traveling, it took us thirty days to reach Tiumen, which is situated at the foot of the Urals, and on the Tura River. Soon after our arrival we took over a school building, and in a very few days our hospital was established. Our first lot of wounded soldiers suffered not only from shrapnel and bullet wounds, but many had frozen feet, hands or ears. It is a conservative estimate that two-thirds of these had to lose by amputation either hands or feet, and sometimes both—for when the thermometer registers 58 degrees below zero it is a hard matter to save those who



WARD, RED CROSS HOSPITAL, TIUMEN, SIBERIA.

have been so piteously exposed.

As the mail was most irregular, we were practically out of touch with the outside world, and we were compelled to furnish our own entertainment. We put on impromptu plays, which the boys voted a great success, often requesting them to be repeated. The day before Christmas our supply train arrived, but candy was not in evidence, and, realizing that men are but grown-up boys, with the sweet tooth and all, we started to make what we could with the limited outlay at hand. We worked into the small hours of Christmas Day; but for our labor, we had a box for each one, and, together with the Red Cross gifts, made the happiest Christmas the boys had had in five years.

Some time after Christmas four of us were sent to Omsk on a business trip. We had to travel in a freight car, and it took us twelve days, the journey in normal times requiring only about fourteen hours. On the way a blizzard crossed our path and the thermometer went down to 70 degrees below zero. We were so cold we never expected to get out of that car alive. Our hands and feet were so cold

we had no feeling in them. The bolts in the car were balls of ice and all water was frozen solid.

The refugees were also cared for by the Red Cross, and, oh! the awful suffering these poor people endured. The housing condition beggars description, for hundreds of people lived in freight cars, many hundreds in army barracks, while some could only dig a hole under ground and with their families merely existed, and to make bad matters worse typhus fever raged everywhere. For provisions they depended almost entirely on the soup that was furnished twice a day by the Red Cross. In the few stores in which one might find the necessities of life, the prices were prohibitive. For instance, sugar was \$2.00 per pound, bread \$1.00 a loaf, shoes \$30.00 a pair.

Another branch of our work was to care for the children who had become separated from their families. Many were found only scantily clad and cared for until the parents were located.

In the early part of 1919 the Allied Governments agreed to send home all the Czech soldiers who were invalids, as soon



TRANSPORT "ARCHER" PREPARING TO LEAVE VLADIVOSTOK, SIBERIA.

as passports could be secured. In June the transport *Archer*, of which I was head nurse, left Vladivostok with 2,000 wounded soldiers. We arrived in San Diego, California, after thirty days' voyage, and our troops were received by the United States Army in camp there. We were treated most courteously and enjoyed all the comforts of the camp. A week later our troops were started on trains, en route for Norfolk, Va. The ladies of the various Red Cross canteens met our trains and supplied us with coffee, lemonade, sandwiches. One city where we stopped presented each one with a package containing a pair of socks and handkerchief, and a suit of underwear. Such kindness was a revelation to these boys after their sufferings in Russia. At Norfolk we embarked on the *Aelous*, and after ten days on the Atlantic landed at Brest, France. Here again our troops boarded trains for the home stretch, but this time the cars were of the sort described by "Dere Mabel" as forty men or eight horses. We crossed through France, Switzerland, Austria and into Bohemia, their native land, and wherever opportunity presented itself, we stopped by the wayside and cooked our own meals in real camp fashion.

Austria did not look with favor upon the return of their former subjects, but, with the exception of many delays, no other evidence of their displeasure was manifested.

Imagine then, if you can, their joy in reaching the home land and again being united with their families.

ELIZABETH J. MILLER.

112 Westwood Ave., Akron, Ohio.

What is the Near East Relief?

MARY BELLE MC KELLAR.

A Housekeeper supervising hundreds of servants, a School Superintendent under whose watchful care thousands of young minds are being prepared for the future, a Sunday School numbering over 41,200 little ones in its folds, a Work Shop where 82,291 persons are happily employed, a Hospital ministering to num-



MOTHER AND SON REUNITED AFTER FIVE YEARS' SEPARATION.

berless sick and afflicted, a Home of Refuge for over a thousand girls whose lives have been blighted—in a word, the Near East Relief, at work in those districts of Armenia, Syria, the wind-swept Caucasus, where the Turk has had his cruel will.

The aim of the organization is one hundred per cent. relief, the relief which puts those aided on a self-supporting basis, which instills in them a confidence for the future, places in their hands the means with which to begin life anew, and in their hearts the courage to go on. Work. To make these people independent for the future, to encourage the flickering fire of national pride.

The Armenians are universally recognized in normal times as the most thrifty, industrious, and prosperous people of the Near East, but they have now been for four years exiled or fugitive from their ancestral homes, their last vestige of negotiable property has been sacrificed for food and protection, and they enter the doors held open by the Near East Relief, destitute, hopeless and utterly forlorn.

For these people, escaped from almost unreal horrors, ragged, starving, shaken

with disease, naturally the first thought is food, clothing and medical care. In nearly all of the homes run by the Near East Relief, there is either a hospital in connection with the institution, a clinic to which the people may go for treatment, or a visiting physician alert to segregate suspicious cases, keeping a watchful eye on the health of the little community.

There are thirty-seven hospitals with as many as 88,728 clinic attendants each month.

There are one hundred and sixty orphanages operating at present in those districts to which the little children have fled from the cruel treatment of the Turk, and still they come, and more doors must be opened for there are 250,000 fatherless and motherless, sometimes even nameless children in Armenia today. The orphanages are indeed one of the greatest and most promising activities of the Relief work financed by American philanthropy. Whenever possible children of the same household are sheltered in one orphanage. The older girls have charge over the younger members of the little Near East family, and so the love which these young people would naturally give to their own finds a recipient in one of their own people.

And yet the children are a small portion of the destitute in Armenia. Thousands of refugees are continually passing through those towns in which the Relief Workers are stationed, enroute to their former homes. American soup kitchens are feeding the hungry all along the route. There are fifty-four relief stations catering to this refugee population, and the number of suffering and needy amounts above a million of Armenians alone.

There are 82,291 workers employed in the industrial establishments were wool is furnished for the women to spin and weave, and all the girls who are strong enough are washing wool, sewing beds, grinding and sifting wheat, tailoring and learning to make lace. The big problem is to make these women independent.

Besides these work shops, there are fourteen rescue homes at present sheltering the girls who have escaped from the

harems of the Turks, Kurds and Arabs. Over a thousand of these cruelly fated young women are in the kind hands of Near East Relief workers, but one hundred thousand more are still held by the Turks, because their release cannot be demanded until there are available places to care for them.

This is the work of the Near East Relief in a country from which word comes that the "situation is the worst in the world," where "suffering is unbelievable, whose 1,200,000 adults and 250,000 little children are dependent on help from America; who will starve if that assistance is withdrawn." Nowhere in history is there a record of suffering on such an extensive scale:

About 500 workers are now in the field, including 36 eminent physicians and surgeons, 76 nurses, 7 mechanics, 15 industrial experts, 16 agriculturists, 14 bacteriologists, 197 relief workers, 25 supplies and transport workers, 19 teachers, 20 administrators, 34 secretaries, 7 engineers and 45 army officers.

The supplies shipped from the United States include such material as cannot be obtained from the Turks or those whose price is so high in Turkey that it is cheaper to send from America.

The relief is rapidly expanding and meeting the situation, but the future depends on the continuation of American support. Contributions should be sent to Near East-Relief, 1 Madison Avenue, New York.

Return of Opium Curse to China

The spread of the opium curse in Hunan province, China, is taking a very rapid course. Reports say that the conditions at present are much worse than under the Manchu *regime*. In 1908, the province, with exceptions in a few places, was practically freed from opium, while to-day poppies are growing in almost all parts of the province. Suppression measures on the part of the government produce but little effect, and it seems that the work of the anti-opium campaign has to be done all over again.—*Millard's Review*.

Home Missions

CHARLES E. SCHAEFFER, EDITOR

Notes

A LETTER from Mrs. H. M. Wolfe, of the Bowling Green Academy for Colored Boys and Girls, in Kentucky, contains the following: "We are much torn up by a fire in our home. Our house has been built for many years and the theory is that the chimney caught fire, and the plaster or mortar in the chimney had fallen out and caught the rafters, hence it gained considerable headway in the inner part of the room before it was discovered. Considerable damage was done by smoke, soot and water. We have quite a number of applicants who will enter school next week. We are having quite a distressing time with the coal situation. We are really paying 35-38 cents per bushel for coal, and, despite our special effort to economize, it takes so much. Your efforts have relieved us so much this year. All the teachers are getting their salaries promptly, and this puts decidedly more interest in the work. The Missionary Society of your Church has helped me to meet some urgent demands towards helping needy students and other charitable objects."

* * *

"You will be interested to know that our Mission is serving the spiritual, social and community interests of the Hungarian people in Akron and vicinity, irrespective of denominational affiliations," writes Rev. A. Bakay, pastor of the Hungarian Mission at Akron, Ohio. "As a result we have won the support and goodwill of all these people. Our Mission had over 900 contributors during the past year. In our Church membership constituency we have Lutherans, Unitarians, Roman and Greek Catholics, in addition to the Reformed, who are in the major-

ity. Our Church program for the ensuing year is to further extend our community activities, secure a hold on the Hungarian population of the city and nurture them in Christ-like living."

* * *

The new Church at Winston-Salem, N. C., is about completed and arrangements are being made for the dedication of the same on Sunday, March 21st.

* * *

A new Japanese Mission was opened in Los Angeles on Sunday, February 1st, under the direction of Rev. T. Kaneko, who is associated with Rev. J. Mori in Japanese work along the Pacific Coast.

* * *


Some of our vacant Missions have recently secured pastors. Rev. E. E. Young has taken up the work at the East Market Street Mission, Akron, Ohio; Rev. Victor Jones, at Salem, Altoona, Pa.; Rev. H. A. Shiffer, at St. Luke's, Wilkes-Barre, Pa. Rev. H. L. V. Shinn, of Germantown, Ohio, has been called to the Mission at Kansas City and will take charge of it at an early date. This Mission has lost one of its most efficient workers in the death of Mrs. G. K. Musselman, which occurred on January 10th. Mrs. Musselman was a native of Lancaster, Pa., but lived in Kansas City for the last thirty years, and during all this time was active in St. Paul's Church and in the Woman's Missionary Society of the Interior Synod.

* * *

Faith Mission, State College, Pa., of which Dr. R. H. Dotterer is pastor, is cooperating with the other Churches of the town and the College Y. M. C. A. in a

canvass of the student body in the interest of Student Bible Classes or religious discussion groups. In order to facilitate co-operation between the Churches and the Y. M. C. A., each Church has appointed a layman to represent it on the Advisory Committee of the Association, and the pastors are also members (without vote, however) of this committee. The Churches are also preparing for a simultaneous movement, in the form of a series of "Go-to-Church" Sundays, in behalf of better attendance at public worship.

The Czechs

HE Rev. Jaroslav Stulc, who has recently taken charge of our Bohemian Mission in Cedar Rapids, Iowa, formerly served by Rev. Matthew Spinka, now of the Central Theological Seminary, Dayton, Ohio, has written a most interesting letter to the Board, in which he gives an account of the Bohemians, as follows:—

"The Czechs (Bohemians) are a people of great longing after true religion. Even the sad fact that most of them are infidels or indifferent shows that they have strength to cast aside that which they do not consider the truth. They were forced to become Roman Catholics, forced to forsake the religion of the Lamb, the Church of their fathers, the *Unitas Fratrum*, of which Comenius was the last bishop, and as soon as they got to this country, where the Romish hierarchy and her helpmate, the Austrian Government, had no power over them, they, knowing nothing of the faith of Comenius and their ancestors, but the name, and knowing not where to look for light, they, following the promptings of their hatred for everything Roman, left this Church and became nothing, or infidels. The name *Reformed* has a foreign sound to the Czechs, for they do not know why the remnants of the 'Lamb's Faith' are called by that name. They do not know that Joseph II, after the famous Tolerance Edict of his, became the archangel Michael for the resurrection of oppressed

Protestantism throughout Austria-Hungary, revealed hundreds of thousands of the Czech '*Unitas Fratrum*,' and scared the hierarchy, who succeeded in making the Emperor believe that if he allowed the Czech Protestants to come together under their own Church's name, this would mean the revival of religious wars in Bohemia, a general rebellion and the end of the monarchy. The Austrian Government, therefore, gave the Czech Protestants the choice of accepting either one of the two German confessions of faith—the Reformed and the Lutheran. This was a scheme. The Czechs and the Germans were never good friends or good neighbors, the Czechs being small, the Germans powerful. The Church of the '*Czech Brethren*' was the Church of Czech patriots. They upheld the independence of Bohemia up to the year 1620. The Austrian Emperors were Germans and Catholics. If they were forced to accept a German confession of faith the probabilities were, so the hierarchy reasoned, that they would reject the proposal, and, instead of becoming adherents of a German faith, they would become Catholics, because it had been made impossible for them to re-establish their own Church. But the Czech Protestants taught Austria and Rome that in Christ all become one, and they saw in the Reformed and Lutherans their brethren. But because the Reformed is almost one with their '*Faith of the Lamb*' they in many places preferred the Reformed to any other confession. The name, though dear to them, proved to be no handicap, and so they are Reformed. Since they regained their political freedom they resumed their old name to win the whole nation to the Lord. The Reformed Church of this country has a great mission and responsibility towards the Czechs, who are the first nation in the world to call the dark ages of the fourteenth to sixteenth centuries back to Christ. They are Catholic by compulsion, Hussites, Czech Brethren by birth, by spirit. Should not our Church help in bringing the Czech millions back to where they belong—where they *long* to be?"

The Challenge of Home Missions

MRS. FRANK M. CRESSMAN.

ALTHOUGH Home Mission Day is past, our interest in the Home Field must not be laid aside. The challenge to the Churches by the Home Missions Council that "Home Mission Day is an attempt to impress upon every man and woman of every *Church* of every *evangelical* denomination in this country the supreme importance of saving America for the *Kingdom of God* and to convince them that they have a distinct personal responsibility in the performance of this stupendous task" should be continued throughout the coming year. The day of Christians expressing themselves as not believing in Missions is rapidly passing away. If we are Christians, that is, if we believe in Christ, we must believe in *Missions* because *Christ* Himself was a *missionary*.

FIRST HOME MISSION.

The first Home Mission enterprise was the apostolate of the Twelve, when *Jesus* sent them two by two through the villages of Galilee. It was prompted by a fresh realization gained by *Jesus* of the condition of the people in their homes. This filled Him with a deep compassion. Under the stress of this impression of the wretchedness of the common people, *Jesus* created a new leadership for them, which became the germ of the Christian Church and the forerunner of all organized missionary work. Our local communities are groups with a spiritual unity of life; our Nation is a great social unity; therefore, we all share in the responsibility of carrying out the great work which the Master Himself commanded us to do.

HOME AND FOREIGN.

As a matter of convenience, there is a general division of the fields of Christian activity into Home and Foreign. This does not mean there should be any distinction in our obligation or that one is more important than the other. No one should neglect Home Missions because they are near at hand or surrounded with less romance and adventure than are dis-

tant lands; nor should any one overlook Foreign Missions because they are far away, and among alien races of strange faiths. Some people express their views as to Foreign Missions by quoting *part of a sentence from Kipling*, saying: "Oh, *East is East, and West is West, and never the twain shall meet*," and there they stop; but complete Kipling's thought:

"Oh, East is East, and West is West, and never the twain shall meet,

Till Earth and Sky stand presently before *God's* great judgment seat.

But there is neither East nor West, Border nor Breed nor Birth,

When two strong men stand face to face, tho' they come from the ends of the Earth."

Dr. Ernest Hall says: "The two strong men from the ends of the earth have met, they have stood face to face, yes shoulder to shoulder like brothers during the great war, fighting for a common cause. Someone has well said, 'The nineteenth century has made the world a neighborhood, but the twentieth century should make the world a *brotherhood*.'"

WHAT HOME MISSIONS INCLUDE

Home Missions constitute the home base, which must be unified and strengthened. In the United States, Home Missions include evangelistic, educational and social uplift work by all Protestant Churches for the following classes: (1) The Frontiersman, (2) the Southern Mountaineers, (3) the immigrants, (4) the unchurched masses, (5) the negroes, (6) the Indians, (7) the Alaskans, (8) the Orientals, (9) the Latin Americans, (10) the rural communities, (11) the industrial centers, (12) Jews, (13) special classes—those whose occupations make it impossible or difficult for them to enjoy Church privileges—policemen, firemen, railroad men, steamship employees and night workers.

To win all these classes of Americans for Christ, and thus make America Christian for the friendly service of the world, is the task of Home Missions. The size and importance of the home field and the need of millions of our fellow countrymen are enough to stir all branches of the

Church to greater activity and more ceaseless prayer. There should not be a home in America where Christ is not known and revered, and not a corner of our land where the principles of Christ do not hold sway. If the foreigners who come to our shores could see Christianity fully exemplified they would return to their homes as missionaries. But they have been neglected, while some have brought their heathen religion with them, as may be seen by the records showing the establishment of Buddhist temples in Oregon and California, and the large temple in Stockton, Cal., built by the Sikh or book worshippers. There are altogether sixty-three Buddhist temples in the United States and three Buddhist magazines published on the Pacific Coast. There is danger in the foreigner bringing his religion to our shores, but somehow it seems easier for the Asiatic to bring his religion to the United States than it is for us of the East to carry our religion just across the Rocky Mountains. After reading the leaflet entitled, "Why Win the West?", written by Rev. John C. Horning, our Western superintendent of Home Missions, I am sure every man and woman feels convinced that we *must* have a part in the winning of the West for Christ, and thus share in the *making of a nation*. However, Home Missions must signify more to us than they have heretofore. I was amazed when I learned from a poster printed in our morning papers that the 25,000 members of Lehigh Classis gave on Home Missionary Day, 1918, the sum of \$210.57, four-fifths of a cent a member. This year's offering of this same Classis was \$388.16, or one and one-half cent per member. This seems to be the average offerings of all the different Classes. The total Home Mission Day offerings to date, January 9, 1920, amount to \$9,333.15, less than two and three-fourths cents a member.

Surely, it is time to arouse ourselves to the fact that we must put forth greater zeal by our service, our prayers and our giving if we wish to give a creditable account of our stewardship.

Allentown, Pa.

Home Missions at Strategic Points

ANNUAL MEETING OF HOME MISSIONS
COUNCIL SIGNIFICANT.

NO year in American Protestantism has been so pregnant with significance for the future as the one in which we are now living. The great denominational Home Mission Boards, comprising the membership of the Home Missions Council, demonstrated this fact anew at the annual meeting held in New York City, January 13-15. Comity and co-operation had full sway. How to meet the needs of the national life was the uppermost thought. A stranger would have thought it a gathering of one denomination. To make America Christian was the aim more evident than the claims of any particular body.

From the address of welcome by the president, Dr. C. L. Thompson, of New York, and the reading of the report of the executive secretary, Dr. Alfred Williams Anthony, to the final prayer of consecration which preceded final adjournment, most serious consideration was given to the outstanding challenges to the effectiveness of the Church of Jesus Christ today. Parts of the sessions were joint meetings with the Women's Council for Home Missions, and Mrs. Frederick S. Bennett, president, took turns with Dr. Thompson in presiding.

DEALING WITH FACTS.

Oratory had no place on the program. Rather it was the hard-headed presentation of needs, of programs of co-operation, of results achieved, of ever-broadening fields of service. Prayer was the great force advocated and used. The negro question was a matter of grave concern. Pastors of every denomination are to be asked to discuss it frankly with their congregations. Dr. R. W. Roundy, the new associate secretary of the Council, is devoting his full time to the task of helping all agencies doing missionary work for the negro to get a national point of view. The day has arrived when the negro is a factor in the North as well as in the South. A forward step in rural

work was taken in recommending a broadening of the scope of the summer schools for rural pastors conducted last year by the Department of Rural Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church so as to include all denominations desiring to co-operate.

The dire straits of Protestant Church workers and institutions in Hungary and other Central Powers led to strong resolutions urging Home Mission Boards to secure relief and that representatives from Hungary be invited to visit America in order to study the free Church life here in order to be able to establish it in their own land.

Medical Missions, with hospital and ordained physician in every good-sized Esquimau community, where the white man's diseases and vice abound, was hailed as the greatest demonstrated evangelistic force in Alaska, the hardest Mission field on the globe in hardships for the missionary and difficulties of travel. It was suggested that the government be urged to establish a wireless system to shorten distances and bring Alaska nearer to the life of the world, and to urge denominational Home Mission Boards to enter at once the field assigned to them by the new Associated Evangelical Churches of Alaska, an organization for co-operation composed of all the Boards doing work in Alaska, which the Home Missions Council projected last year.

AN INTERDENOMINATIONAL SCHOOL FOR TRAINING.

Christian leaders among Indians, both young men and young women, was proposed, and plans and policies were formulated for such a school to be presented to Boards working among Indians for their approval and adoption. Steps were taken to interest the Student Volunteer Movement in including the home field in its appeal for life service. The necessity of meeting Mormonism as the moral menace that it actually is was emphasized strongly. Instructions were voted for calling together secretaries of Boards doing work among Orientals to readjust this

work in the light of the surveys of the Interchurch World Movement.

RELATIONS WITH INTERCHURCH WORLD MOVEMENT.

The manner in which the Home Missions Council and the Women's Council for Home Missions united their efforts to make the Interchurch World Movement a success is seen in the resolutions which were adopted. Indeed, the Home Missions Council, after electing its officers and committees for the year, recalled the vote in order to make its committees conform in name and membership to the new undertaking. The far-reaching significance of the resolution marks a new day in co-operative Home Missions. It reads as follows:

That we recommend the proposals of the Interchurch World Movement be considered by the two councils in joint session, inasmuch as they concern the councils not separately, but jointly.

That the Joint Committee of the Council of Women and the Home Missions Council constitute itself so as to co-operate with the Home Mission Survey Division of the Interchurch World Movement in the survey of Home Mission tasks and the development and operation of co-operative programs.

In order to effect this, the following is recommended:

1. That such Committees as bear upon the problems of the home field, and as are necessary in the work of the Interchurch World Movement and the Home Missions



BOHEMIAN REFORMED CHURCH, CEDAR RAPIDS, IOWA.

Councils be constituted through conference, thus providing one group for each problem faced—in matters of survey, programizing and effecting of co-operative relations.

2. That such executives as may be required by these committees in this ensuing year shall be secured in co-operation with the Interchurch World Movement and be appointed by the Joint Committee of the Councils and the Home Mission Survey Division of the Interchurch World Movement.

3. Where co-operative work needs joint supervision the funds required shall be divided among the agencies participating therein and paid through the treasuries of the Home Missions Council. That the Boards be requested to anticipate and provide in their budgets a sum specifically set aside to meet the expense of such joint supervision where called for, and that the various Boards be urged to approve of such additions to their budgets.

4. That if at this session the two Councils feel that these recommendations require a reconsideration of the report of the Nominating Committee, such reconsideration is recommended.

5. That the unallotted budget for the West Indies be allocated by the Committee on West Indies of the Committee on Co-operation in Latin America on a basis which the Boards co-operating on this committee will determine.

6. That the unallotted budget for immigrant literature recommended by the National Council of Review be apportioned among all the Women's and General Home Mission Boards on the proportion of their average Home Mission expenditures over a period of five years.

7. That the unallotted budget for negro education be allocated so far as possible to the participating Boards on the basis of and in the same proportion as their present askings, their vested interests, their recent expenditures, the character of their work and their plans of its extension.

8. That the unallotted work among

women and children in the small fruit, vegetable and canning industry in the States of New York, New Jersey, Delaware and Maryland and elsewhere, when the survey is completed, be allocated to the Women's Boards having constituencies in these States.

9. That the budget for migrant workers of the harvest fields be allocated to the Boards now doing work in the lumber camps in proportion to the total expenditures for the past five years.

10. That the unallotted budget for lumber camps be allocated to the Boards now doing work in the lumber camps in proportion to the total expenditures for the past five years.

11. That the unallotted budget for religious work by the eight federal educational institutions as recommended by the National Council of Review be allocated to the Boards in proportion to their 1920 budget askings for Indian work.

12. That the unallotted budget for the proposed co-operative training school for Indian Christian workers be allocated to those Boards desiring to participate in this institution in proportion to their 1920 askings for the Indian work.

13. In case any agency not now operating in any of these fields should desire to undertake work in one or more of them, that an amount be allocated to them on the same proportional basis.

14. That the task of securing the approval of the various Boards for these unallotted amounts be given to the executive secretaries of the Home Missions Council and of the Council of Women for Home Missions, it being understood that the Interchurch World Movement will place at the disposal of these secretaries whatever assistance may be required.

15. It is recommended that the denominational Boards accept the total of these allotted amounts and allocate to their Churches the amount which they feel that they can raise and that it is understood that the difference, while being a denominational budget, will be obtained from undesignated funds that may come to the

treasury of the Interchurch World Movement.

The number of denominational Home Mission agencies in the Home Missions Council was increased to forty by the admission to membership of the Board of Home Missions and Social Service of the Presbyterian Church in Canada, the Board of Home Missions of the Evangelical Synod of North America, the Home and Foreign Missionary Department of the African Methodist Episcopal Church, and the General Mission Board of the Brethren. The following officers and chairmen of committees were elected for the ensuing year: President, Dr. Charles L. Thompson, secretary emeritus, Board of Home Missions, Presbyterian Church in the U. S. A., New York; vice-presidents, Dr. Charles E. Burton, general secretary, Congregational Home Missionary Society, New York; Dr. S. Leslie Morris, executive secretary, Executive Committee of Home Missions, Presbyterian Church in the U. S., Atlanta, Georgia; Dr. Lemuel C. Barnes, field secretary, American Baptist Home Missionary Society, New York; executive secretary, Dr. Alfred Williams Anthony, New York; associate executive secretary, Dr. Rodney W. Roundy, New York; recording secretary, Dr. Ralph Welles Keeler, director of publicity, Board of Home Missions and Church Extension of the Methodist Episcopal Church, Philadelphia; treasurer, Mr. William T. Demarest, Board of Domestic Missions of the Reformed Church in America, New York.

Christian Americanization

Many Mission Study Classes, Missionary Societies, Young People's Societies and other organizations have been enthusiastically engaged in the study of *Christian Americanization* through the textbook on that subject by Dr. C. A. Brooks. The majority of the classes at present are completing the study. Now is the time for those who realize the needs and conditions to plan to work out this task for the Churches.

The study of Christian Americanization may be brought to a fitting climax by a presentation of the pageant, "The Building of America," written by Rev. Carl H. Gramm, D. D. This pageant describes in a picturesque but uncomplicated manner what part the foreigner plays in the building of America, where the structure is weak and how it may be strengthened. It can easily be rendered, and is equally adaptable for adults or juniors.

THE BUILDING OF AMERICA.

An Americanization Pageant

By REV. CARL H. GRAMM, D. D.

(Cast to include twenty-five or more persons.)

Act I—*The American Race.*

Scene 1—The Pilgrim Fathers (Colonial Hymns). Acted by a group of singers.

Scene 2—The Immigrants of Today. The Immigration Inspector. The Immigration Doctor. Groups of Poles, Italians, Hungarians and Orientals. Each foreign group represents a foreign family, which should include the mother, father and several children.

Act II—*Former and Present Environment.*

Scene 1—The Poles in America.

Scene 2—The Italians in America.

Scene 3—The Hungarians in America.

Scene 4—The Orientals in America.

Act III—*Introducing the American Spirit.*

Scene 1—An American Public School. School teacher and the children of each foreign group.

Scene 2—A Patriotic Entertainment in the School, to which the parents are invited. School teacher and the parents and children of each foreign group.

Scene 3—An American Church. The pastor and the congregation.

Finale.

Entire Cast—Statue of Liberty.

Recitation—"I Am an American," by a boy of Colonial American lineage.

Recitation—"I Am an American," by a boy of recent immigrant lineage.

"Star Spangled Banner."

OUTLINE OF THE PAGEANT.

Act I—*The American Race.*

Scene 1—The Pilgrim Fathers. Men and women costumed in Colonial dress. They sing Colonial hymns, e. g., 331, 36, 601, in the Reformed Church Hymnal. The Church Choir can very easily take this part.

Scene 2—The Immigrants of Today. These groups are appropriately dressed to represent the nations; care should be taken that the costuming is not overdone. They come on the stage or platform in their respective groups, the inspector examines their tickets and gives each person a tag. The doctor examines their eyes, etc. As they enter the national air of the country represented is played. After all have been examined and passed the inspector calls out the departure of trains for the cities to which they are going, e. g., Pittsburgh, Gary, Chicago, San Francisco; as the train is called they leave in groups just as they entered, but from the opposite side of the stage.

Act II—*Former and Present Condition.*

The groups are the same as in Scene 2 of Act I. Each foreign group enters by itself singing the national air of the country represented. If anyone can be gotten who can sing the foreign words of a national song it adds to the interest. The songs may be had with English words in the book, "The Most Popular Songs of Patriotism, Including National Songs of All the World." Published by Hinvs Hayven and Eldredge, New York.

It is necessary to have good reciters in these groups to give the recitations which follow.

The material for the recitations was taken largely from the "Pamphlets on

Home Missions." It would be well to get these and study them carefully.

Scene 1—Poles. We are the representatives of about three million people living in America, who have come here from an European country. Our people in America are divided into about 800 colonies. Reading, Pa.* is one of these colonies. We have about 10,000* of our kinsman in your beautiful city; let us say our beautiful city—because we want to be considered a part of you.

The Polish people are not only to be found in the great industries of America, but also in the country on farms. At least 500,000 of our people are engaged in agriculture, possessing a land area of 5,600,000 acres, valued at \$210,000,000. The farming sections are found in all the directions of America.

Even though this is true, yet the greater part of our people work in the steel industries and must live in the poorer and crowded parts of the American cities, as you will see for yourself in Reading.* This is contrary to our conditions in our native land. There we lived in the open country.

The Polish people are industrious and thrifty. Hard work does not frighten them and luxuries do not tempt them.

We are also an intensely religious people. Nearly all of our people belong to the Roman Catholic Church. The Protestant Church is not very strong in our native country. We are not allowed, even in free America, to enter a Protestant Church; if we do, the Roman Catholic Church will condemn us, and our own people in places of power will persecute us. When we come to America and see your freedom of worship, we become dissatisfied with our Church because we are dominated and oppressed as in the old country. That is why so many of us have fallen away from the Church. It is said that one-third of the Poles in Amer-

* The town or city in which the pageant is produced should insert its name and its local statistics as regards the number of Polish inhabitants.

ica are not affiliated with the Roman Catholic Church, but have become an unbelieving people. This is dangerous for America.

America can give us what we need. That is education. Thirty per cent. of our people cannot pass the Educational Test of the Immigration Bureau.

We want a different social life—such as the Americans have. We want a closer contact with the Americans in their social life.

We are glad for the religious efforts you are making among us. Some day God will reclaim us in His free House of Worship.

We are in America. Thank God! We fought *with* America. We will be loyal to America.

Scene 2—Italians. "Come le piace l'Italia?" How do you like Italy? This is one of the first questions we ask of Americans when we know that they have ever lived in Italy. We naturally think that Italy is the most beautiful country in the world.

We have a history for Democracy which has much in common with American Democracy. America has her Washington and Lincoln. Italy has her Garibaldi and we look upon him as the Washington-Lincoln of Italy.

But we must also say: "L'Italia e bella ma povera." Italy is beautiful but poor, the immigrant declares with tears in his eyes. We would stay in Italy if we could, but the economic conditions are so crushing and the taxes so high that we come to this land of opportunity.

The Italian presents a wonderful example of contrasts. We have our artists in sculpture and music, and in America you know us as fruit vendors and day laborers.

We love song, flowers, laughter and home. Our family ties are so strong that they cannot be broken. Our hospitality is the same in America as in our home land in the sunny South. The Italian jealously guards his home life, and no nation has a higher regard for social virtue. And what crimes they commit are chiefly due to jealousy—a fear that their

home life has been invaded. Americans look upon the Italians as an intemperate people. But careful study and research has shown that the Italians when they come here are the most temperate and sober people. There are fewer Italians in American almshouses and penitentiaries than of any other nation. The crimes that are committed are done because of an inherited disregard for the unjust courts of the home land.

Even though our people are known to be chiefly of the laboring or unskilled class, nevertheless there are in New York City 1,500 Italian lawyers, 500 physicians, besides a growing number of bankers and business men. American high schools, colleges and professional schools are crowded with Italians.

Religiously we are outside of the Church. We have lost all faith in the Roman Catholic Church at home, and when we come to America we do not enter our churches. But contact with American life has brought larger views on religious thought and we cannot resist American Protestant ideas. Thousands are rejoicing in the Light of the Free Gospel of Jesus Christ.

We ask you to take us in and give us equal opportunities. History says that we have rendered a great service to the world. Italy has given to the world a Dante, Tasso, Galileo, Michelangelo, Raphael, Paganini, Caruso and Curci. With a mutual faith and confidence in each other, Italians and Americans can become one in spirit and endeavor.

Scene 3—Hungarians. We come from a country where spiritual liberty and freedom of conscience are suppressed. Yet we love the soil of our country, and it pains us to leave it and our souls and hearts long for freedom. We are accustomed to live on farms. Our farms consist only of a few acres, and our people must work very hard to make a living.

Our people live in villages in the old country and the Hungarian is so fond of his village that he seldom leaves it. About the only time he gets away is when he takes live stock to the market of a nearby town.

Our peasants are an honest, straightforward people and are known for their hospitality far and wide. We love our Church and the Hungarian people are known to be a pious people.

We do not have many opportunities to get an education. We have some schools, but one teacher has often more than 200 children to instruct. You Americans can well imagine how little a child can learn in such a school.

From this you can see that we love a quiet, undisturbed life.

When we come to America we wonder when we see your big cities with their high buildings. When we travel from one city to another we love to look at your soil and would like to live on your farms. But we are put into large mills and must live in the poorest parts of your American cities.

"Why," you ask, "is this?"—because the labor contractors decide everything for us. We can't go where we want to go. When Hungarians want another job they must go to the nearest employment office. Then again dishonest men exploit our people by swindling them out of their money.

But we love the true American. We love the Reformed Church because we have Reformed Churches in Hungary, which we call Calvinistic. We know the Reformed Church of the United States is doing a great deal for us. You give us churches and schools. Not only our children, but our young men, attend them at night.

We want to make America our home and want to be good, true-spirited Americans.

Scene 4—Orientals. We are the so-called mysterious and superstitious people of the Orient. When we came to America the East and the West met. This was never considered possible, but you see it has happened.

But we have come to America for different motives than other immigrants. We have not come as refugees seeking a home, but out of economic reasons. The first came in response to the demand for labor to build the transcontinental rail-

road and to develop the resources of Hawaii and the Pacific Coast.

Fully one-third of the Chinese are engaged in farming and gardening. The Japanese, too, are great land leasers and have extensive farms and orchards. Then, we are your cooks and home servants, while we do your laundrying, we also sell you coffee and tea. Our Oriental stores with their fine silks and rugs are the temptation of many Americans.

The great desire for money, we are sorry to say, has driven many of our men to gambling and crime in general. Yet the proportion of Orientals in American almshouses is very small. We care for our dependents.

We have no family life to speak of in America. Most of us are men, and we live in the congested bunk houses. Of late a few women and children are being brought here. Even though we come in a different dress from all other immigrants, we soon change them and dress like Americans.

There is a great desire on the part of Orientals to learn the American language. No other adult immigrant shows a greater desire to learn English.

The reason our people are not so easily assimilated to American ideals is that we live an isolated life, due to our prejudice and a strong race feeling over against our white neighbors. The scale of living among us does not rise as quickly as our scale in wages. But even in this respect there is a gradual improvement.

However, the greatest difference between us and other immigrants, and especially Americans, is our religion. We have not been educated in the Bible or the Word of God. We have temples and shrines and gods. In 1906 there were 62 of our temples in the United States. Our religion consists in ancestor worship. We have shrines in our homes and many kinds of gods made of various kinds of material. We trust to good luck as the foundation of religion.

Then again, we have our own missionaries in this country supported by our people at home. In 1906 the Japanese spent \$3,861 to propagate their religion in

America. There are 13 Buddhist temples in America, with 5,440 members. We have our Young Men's Buddhist Association, like your Y. M. C. A., and Buddhist magazines and papers.

But we get no satisfaction or comfort out of our religion. We want the light of the Gospel.

The Reformed Church is doing good work in San Francisco in a Mission for the Japanese. Rev. J. Mori, who is well known to Reformed Church people, is the missionary there.

What we need are Christian churches, schools, social betterment houses, Y. M. C. A. and American people to teach us American customs.

We can't change our color, but we can change our dress and habits, and when our hearts are changed into American spirit, we, too, will be Americanized.

Act III—*Introducing the American Spirit.*

Scene 1—An American Public School. This scene includes only the children. They are seated on small chairs at desks, if possible. A blackboard and the American flag and a teacher's desk. In this scene the children are very timid, awkward and hesitant, making many mistakes. They are being taught and the teacher does a great deal of repeating and careful correcting. Some of the things to teach: The session opens with Scripture reading and prayer; how to salute the Flag and "I pledge allegiance to my Flag and the Republic for which it stands, one nation indivisible with liberty and justice for all"; roll-call, substitute a foreign name for the last name of a child; lessons in reading, meaning of words, spelling, arithmetic. Teach the first stanza of "My Country 'Tis of Thee." Then teach the music to this until they can sing it well. The session closes with a few words to the children urging them to tell their parents what they learn in school, to study their lessons, and to bring their parents to the entertainment tomorrow.

Scene 2—A patriotic Entertainment in the School, to which the parents are invited. The children having been now well

trained, everything goes smoothly, to the great admiration and pleasure of the parents. The parents show their appreciation of the accomplishments of the teacher and children by being very liberal in their encoring, etc.

The Program: (1) The teacher meets each parent individually and greets them heartily. (2) Saluting the Flag and reciting the pledge of allegiance. (3) Sing very heartily, "My Country 'Tis of Thee." (4) Recitations: (a) "What We Hope For and Fight For," in "Called to the Colors," page 68; (b) "A Thought to Keep," in "Called to the Colors," page 66; (c) "Things to Remember," in "Called to the Colors," page 68; (d) "A Truth to Learn," in "Called to the Colors," page 42.

The entertainment closes with a few well-chosen words to the parents, thanking them for their help; what interest is taken in their children; the great value of the public school; hope they will often visit the school; learn to speak the American language and use it in their homes; and, above all, that they will think of America as "My Country."

Scene 3—An American Church. The pastor of the church can very nicely take this part; it will give him an opportunity to say some very telling things on Americanization. The entire cast is in this scene, as the choir is needed. A regular but short service is held. The hymns are again taken from the Reformed Church Hymnal. Invocation. Hymn 436. Scripture Lesson: Matt. 5: 3-12. Prayer. Hymn 448. Short address, keeping in mind the assembled audience. Speak of: the American spirit; community spirit; American Church life; duty of the Church to the foreign born; etc. Hymn 378. At this time the offering can be received from all who are present.

Finale.

The entire cast. The Statue of Liberty (young woman properly costumed holding a torch). One young man on either side holding flags (the American Flag and the Christian Flag). The entire cast grouped around the statue ac-

ording to size of persons, the smallest in front. Recitation, "I Am an American." ("Christian Americanization," by Brooks, page 41).


The play comes to an enthusiastic climax by having everybody stand and sing "Star Spangled Banner." A good lighting effect is needed here.

Essentials for the Pageant.

(1) A good pianist. (2) Reverence—no frivolity. (3) Satisfactory costumes can be gotten up by each one without much expense. (4) Individual initiative. (5) Study the subject of Americanization to get the proper spirit.

Observations of the Treasurer

J. S. WISE.

N speaking of the effect of Home Missions upon Foreign Missions, one should never use the word "reflex." For years "the reflex influence of Foreign Missions upon Home Missions" has been a favorite term used by the representatives of the foreign work. It is a good term. It is founded upon a truth that no one is disposed to dispute. The history of our Reformed Church, since our present work in Japan and China was undertaken, is its living proof. Wonderful progress has been made by the Church at home by reason of this reflex influence of Foreign Missions. To speak, however, of the reflex influence of Home Missions upon Foreign Missions is a misnomer, except insofar as its propaganda or news concerning its growth and power in the Church may stimulate the American missionary who, perchance, keeps in touch with the work at home. I have no doubt but that *our* missionaries *do* keep in touch with the home work, for I know that the *OUTLOOK OF MISSIONS* and the other Church papers are eagerly read by them. But the native Christians cannot have any real, living interest in the home Church, save that it is the source of supply that enables the blessed work to go on in their own land. Necessarily, they cannot distinguish between the Church and

Home Missions. Many, unquestionably, look upon America as a Christian land, and so it is—but not in the sense in which they understand it. Because of this, Home Missions cannot have any *reflex* influence upon them.

Home Missions, however, does exercise a potent and powerful influence upon Foreign Missions—perhaps not reflexive, but positive. No more loyal supporters of the foreign work are to be found in the home Church than our home missionaries. I have seen this demonstrated over and over again. Furthermore, the Home Board requires and expects all of its missionaries to be propagandists in behalf of all the institutions and the whole work of the Church at home and abroad. The result is that practically all of what we call our Home Mission Churches are ardent supporters, both morally and financially, of our Foreign Missions program.

Another influence of Home Missions upon Foreign Missions is that which is now being brought to bear upon the millions of foreigners in our midst. Scientific studies have been and are still being made, by the Home Mission Boards, of this challenging field for Christian work. Our own Board, as all of my readers fully know, has for a number of years been doing what it could in this ever-growing field. We are proud of our work among the Hungarians, Bohemians, Japanese, Jews, negroes, Indians and other nationalities who are touched, here and there, by our city Missions. Our Hungarian work is growing rapidly. It will not be long before it will exceed that of all the other denominations engaged in Hungarian work. Perhaps we excel them, if we do not exceed them, even now. Under the able direction of Dr. Souders, our work among the immigrants is regarded by the immigrant workers of other boards and denominations as eminently successful. At the present time, it would appear that the day is not far distant when the responsibility for practically all of the work among the Hungarians will be allocated to the Reformed Church.

Hundreds of Hungarians are now about to return to Hungary. Who can estimate the effect of the imbibed spirit of the American Church that shall be projected into the life of the old Church at home by these returning people? The Reformed Church in the United States has already made a contribution whose influence upon the future of Hungary no one can either estimate or understand. That it has been made, no one can gainsay. It is in this way that our own Home Mission work will, in all probability, project its life into this foreign field. Perhaps it will be much more far-reaching than we now realize. Our influence does not stop with the few groups among whom we are working, but reaches out into other groups who may in any way come in touch with our growing city Missions, that we call American Churches.

A few weeks ago I listened to the story of a Russian exile—exiled to Siberia because he preached the evangelical gospel. Later he found his way to America and located in Philadelphia. He founded a school for the Christian training of Russians. His students are recruited from all parts of the United States. All of them were illiterate peasants. They came to America in search of gold. They found Jesus Christ instead. They came with whiskey bottles in their pockets and will soon return with the open Bible in their hands. I saw about twenty-five of these students. I heard them sing, and, oh, how they sang! I never heard the old hymn, "Crown Him Lord of All," sung more effectively. Who can estimate the value of these men to the New Russia that is about to rise from its present chaos into a Russia that, please God, shall prove to be a blessing to the whole world?

Surely, the influence of Home Missions upon Foreign Missions is observable everywhere, and it must ever grow in effect and power as the years go by, and as America takes her place in inculcating her Christian spirit into the life of all the other nations of the world.

If all the human energy which is now running waste, or which is being used destructively, if all the power resident in every gift, whether of body, mind or soul, could be converted into an equal power for goodness and holiness, what would be the impact upon the life of the world? If the persecutor became a preacher of the same character and strenuousness, if men of commanding endowments crossed the frontiers of the world into the kingdom of our Lord, taking all their equipment with them, if every power now desecrated were sealed for the holy ministry of Christ, how tremendous would be the march of the Church of the living God!

—J. H. JOWETT.

Only a life of barren pain,
Wet with sorrowful tears for rain,
Warmed sometimes by a wandering gleam
Of joy, that seemed but a happy dream;
A life as common and brown and bare
As the box of earth in the window there;
Yet it bore, at last, the precious bloom
Of a perfect soul in that narrow room;
Pure as the snowy leaves that fold
Over the flower's heart of gold.

—HENRY VAN DYKE.

What is comfort? Something soothing, inducing a placid, sweet content, an anodyne for the soul? Indeed, but it is nothing of the kind. Com-fort—the root is *fortis*, strength. We get it in *fortitude*, and *fortify* and *fort* and *fortress*. This is the comfort our God shall give you. The Holy Spirit shall be to you a Comforter—shall fortify your soul, though heart and flesh fail shall make your mind a fortress impregnable and secure.

—CHARLES F. AKED.

Stewardship Calendar

February

Christian Stewardship Educational Period.
February 22, Stewardship Acknowledgment Sunday.

February 29, Life Service Enlistment Sunday.

March

Pre-Easter Period for the deepening of the Spiritual Life and the Enlistment of Life Recruits.

April

April 4, Easter Sunday, National Join-the-Church Day.

MISSIONARY FINANCE

BOARD OF HOME MISSIONS

General Fund Receipts for December

<i>Synods—</i>	1919.	1918.	<i>Increase.</i>	<i>Decrease.</i>
Eastern	\$6,510.58	\$7,985.90	.....	\$1,475.32
Potomac	3,223.64	2,345.61	\$878.03	.....
Ohio	1,713.60	2,216.81	.....	503.21
Pittsburgh	973.50	1,260.50	.....	287.00
Interior	109.01	74.40	34.61	.....
German of the East.....	438.71	489.82	.....	51.11
*Central	9.29	25.49	.....	16.20
*Northwest .....	.....	.....	.....	.....
*Southwest	25.00	.....	25.00	.....
†W. M. S. G. S.	1,605.20	743.45	861.75	.....
Y. P. S. C. E.	30.13	.....	30.13	.....
All other sources.....	466.40	103.44	362.96	.....
	\$15,105.06	\$15,245.42	\$2,192.48	\$2,332.84 2,192.48

Net Decrease for the month, \$140.36

*For Hungarian and Harbor Missions only.

†The W. M. S. gave \$1,047.51 additional for Church-building Funds and other causes.

BOARD OF FOREIGN MISSIONS

Comparative Receipts for Month of December

<i>Synods.</i>	1918.			1919.			<i>Increase.</i>	<i>Decrease.</i>
	<i>Appt.</i>	<i>Specials.</i>	<i>Totals.</i>	<i>Appt.</i>	<i>Specials.</i>	<i>Totals.</i>		
Eastern	\$8,029.91	\$702.50	\$8,732.41	\$6,069.61	\$4,363.25	\$10,432.86	\$1,700.45	.....
Potomac	2,977.45	257.50	3,234.95	3,386.18	1,471.00	4,857.18	1,622.23	.....
Pittsburgh	1,260.50	50.00	1,310.50	973.50	156.00	1,129.50	.....	\$181.00
Ohio	2,416.81	224.00	2,640.81	2,092.68	2,236.83	4,329.51	1,688.70	.....
Interior	174.40	130.00	304.40	350.00	133.80	483.80	179.40	.....
Central	1,128.45	324.00	1,452.45	617.32	204.50	821.82	.....	630.63
German of East	633.49	50.00	683.49	663.50	27.00	690.50	7.01	.....
Northwest	273.50	333.00	606.50	320.47	694.00	1,014.47	407.97	.....
Southwest	237.27	56.00	293.27	416.98	32.00	448.98	155.71	.....
Bequests .....	.....	500.00	500.00	.....	350.00	350.00	.....	150.00
Annuity Bonds..	.....	2,000.00	2,000.00	.....	.....	.....	.....	2,000.00
W. M. S. G. S..	.....	1,386.50	1,386.50	.....	2,013.82	2,013.82	627.32	.....
Miscellaneous....	.....	21.94	21.94	.....	1,324.86	1,324.86	1,302.92	.....
Totals.....	\$17,131.78	\$6,035.44	\$23,167.22	\$14,890.24	\$13,007.06	\$27,897.30	\$7,691.71	\$2,961.63
						<i>Net Increase,</i>	\$4,730.08	

New Workers Needed For Life Service

Life Enlistment Day, February 29

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

DAMASCUS is the most ancient and important city in Syria. It stands in a plain of great fertility east of the great chain of Antilibanus, on the edge of the desert. It is apparently first mentioned in the time of Abraham, B. C. 1912.—*Young's Concordance*.

In a Damascus Garden

JULIA HALL BARTHOLOMEW.

There were high walls round the garden, walls of massive stone on stone;
'Twas thought well to wall the garden where such loveliness was shown—
Loveliness in those who walked there, gracious women, clear-eyed true,
In that garden in Damascus, where luxuriant flowers grew.

There were fairy blue-birds singing, when the night was letting fall
Curtain soft, of misty blueness, silver stars o'erhanging all;
Singing notes of tropic richness, notes that only bulbuls sing—
In that garden in Damascus, when the night was filled with Spring.

On the walls walked regal peacocks, birds of India's gorgeous days,
Emerald and blue and golden, glittering in the sun's long rays.
While the tall and graceful poplars cast long shadows on the walk,
Tiled in lapis, where fair women's gentle voices joined in talk.

Women clad in softest fabrics, rarest gems and perfumed scarfs,
Brought from busy marts by merchants on their camels from the wharfs,
Bound from Tripoli to Tadmur, passing through the great bazaar,
Of the rich Damascus city where the works of Timur are.

Ah! perchance those dark-eyed women knew the keenness of dusk's mood
And their deep hearts chanted sadness with the silver twanging Oud;
For the walls shut not out sorrow though the flowers within them bloomed
In the dusk no sunset promise of a large horizon loomed.

All the beauty, all the grandeur, arabesques and inlaid halls,
Myrtle, asphodel and iris, trailing vines on sunlit walls,
Gave but prison-palace pleasures, and the women's eyes ne'er saw,
Out beyond the wide expanses of the lovely plain, Ghutah.

There were high walls round the garden, walls of massive stone on stone,
And the world beyond the garden to the women was unknown;
Sorrow walked with those who walked there and the dusk sad secrets knew,
In that garden in Damascus where such lovely flowers grew.

Gird On Thy Strength, O Church!

BY ALLEN R. BARTHOLOMEW.



AYING aside all sentiment, the Christian Church of America is face to face with the most daring program in her history. It is no less than a united, aggressive campaign for the conquest of the whole world for Christ. No wonder that men of faint heart and faltering step are baffled by the prospects. But the leaders of this new day are conscious of the latent power and triumphant destiny of the Christian Church. They believe that the Lord has "made bare His holy arm in the eyes of all nations." A new era is being born out of the tragedy of the Great War. The hour has struck for the Church of Christ to take advantage of her greatest opportunity. Everywhere men are talking about the new world conditions. Trade relations are being set up on international lines. Pulpits resound with pleas for a lasting peace and prosperity for all the nations. There is in the mind of God's people the strong and impelling conviction that they must now arise and shine in the strength of their all-conquering Lord.

The fact that nearly all the forces of Protestant Christianity have united upon



DR. BEAM AND FAMILY, REV. PAUL E. KELLER
AND MRS. J. F. SPINK.

a plan of action through the Interchurch World Movement affords every assurance of success. It is also heartening that this great World Movement is in accord with the providence of God. Prince Albert used to say to young men: "Find out God's plan in your generation, and then beware lest you cross it; but fall promptly into your own place in that plan."

The outlines of the Interchurch World Movement may well stagger the wildest enthusiast, yet when one calmly considers the resources at the disposal of the Christians in America, the yoke becomes easy and the burden light. For the first time, since the Christian Era, a *survey* is being made of the whole world's needs. It is a survey based on actual investigations. Nothing is taken for granted. Our missionaries in Japan and China have spent months in a study of the needs of our fields. This is true also of all other Missions. Every phase of the work of the Kingdom is receiving its proper share of attention. Missions, education, philanthropy, all these great factors in world evangelization, are to be placed on a permanent working basis during the next five years. A new motto may well adorn the portal of every Church, "All to go and go to all."

It is the Church of the Living God that is to gird on her strength. The resources of heaven and earth are placed at the disposal of Christians. In the light of the sacrifice of millions in men and billions in money laid on the altar of cruel warfare, it will not do for the Church to offer a less supreme sacrifice to her eternal King, as He goes forth on a peaceful

There will be universal regret throughout the Church over the return of Dr. and Mrs. J. Albert Beam to America on account of his health. They were of invaluable help to the work of the Mission and only words of regret reach the home office.

mission to claim the nations for His inheritance and the uttermost parts of the earth for His possession. The mind kindles over the vast possibilities in store for the Church of Christ. Signs are not wanting that she is at last in earnest to gird herself for her great task.

God is calling the choicest among our young men and women, who are well-qualified, physically, mentally and spiritually, to offer their lives for direct service in the present campaign for the saving of humanity. He challenges those of older years to relate themselves by definite support with the Christian extension movement. There is room for the time and talent of every member of the Church in the work of the Kingdom. Let us all keep step in the march towards the final goal. Every day will make or mar the future of great peoples.

The work of Foreign Missions must find a central place in the Forward Movement of our Church. Until it becomes the consuming passion of Christians, the Author and Finisher of their faith cannot "see of the travail of His soul and be satisfied." "Go forward," was spoken by Jehovah to the children of Israel as they stood at the water's edge of the Red Sea. "Go ye into all the world," was spoken by the Saviour of the world to His disciples at the moment of His ascent into heaven. Let us keep this latter command vividly in our minds as we earnestly think of the Forward Movement—its plans and purposes. Only as we go forward in His name, with the saving truths of the gospel unto the ends of the earth, can we look for the day when He shall "come forth conquering and to conquer."

Doubling the Offering.

Giving to the Lord of what He has given to us is a very live subject in these months when all the Forward Movements are stressing *Stewardship*. In his Harvest Message, last autumn, the Rev. J. L. Roush, pastor of the Schwarzwald Charge, made this sane appeal to his people, and it will also do very well for an Easter message. It is as follows:—

"One of the main parts of the service is the *offering*. It is both the material evidence, and the measure of our thankfulness, and is used in doing the Lord's work. *How much ought we to give?* That is a question which each one should consider seriously and prayerfully before coming to the service. To give a nickel or a dime thoughtlessly is not the kind of giving which the Lord expects of us nor the kind which will bring us a blessing in return. St. Paul taught that we should give "as the Lord has prospered us." If we would deny ourselves a little more, and contribute in proportion to what we spend for luxuries and pleasure, we could very easily double our offerings. Let us make this year's service a service of heartfelt thanksgiving to God."

Open Doors to Many Lands.


There are many gracious signs of God's providence in this new day in the work of Christian Missions. One by one the doors are opening to the feet of the missionary, and the barriers are yielding to the grace of God that bringeth salvation. More workers respond now to the call for service, and larger gifts are being laid on the altar of Missions than in any other age. The fields are ripening as never before, and they are made more easy of access by the modern modes of travel. What was once spoken of as a duty on the part of Christians is now a delight. No longer do believers regard it as a cold necessity of obedience to carry the Gospel into all the world, but as a precious privilege. They have come to realize that better than the conscience that drives is the love that draws in the spread of Christianity in all lands. At last the love of Christ constraineth human hearts to offer themselves freely as living sacrifices in the service of their risen Lord and glorified Saviour.

And what are the human agencies that the Lord employs for entrance into the hearts of the people everywhere? These are the home, the school, the chapel and the hospital. The mother and child occupy a central place in the work of Chris-

tian evangelism. In all lands the elevation of woman is the first and vital step. At the center of society is the home, and the center of the home is the wife and mother. It would be folly for the Church to attempt to Christianize a nation, and leave the condition and needs of its women out of account.

From the very beginning of Christian Missions stress has been laid upon the transformation of the home. How to get access to the women in Oriental lands has been a serious problem. God has been opening the door for the missionaries through the kindergarten, the school, the chapel, and the hospital. Teachers, evangelists, doctors and nurses are having access to the women and children, and these self-sacrificing workers inspire the hope that the continent of Asia will be won for Christ.

"The Book can Hardly be Surpassed."

N the issue of April 3, 1919, of *Unity*, Dr. Frederick Starr, of Chicago University, has paid a very high tribute to Dr. Noss' book, but he finds fault with the title. Evidently this busy traveller did not catch the meaning of the title, although he was captivated by the contents. He really has given us one of the finest commendations of the volume yet at hand, and we reproduce it so that those of our readers or their friends who have not purchased the book will do so before the second edition is exhausted. We quote the entire notice, as follows:


TOHOKU: THE SCOTLAND OF JAPAN. Christopher Noss. Philadelphia: 1918. Board of Foreign Missions, Reformed Church in the United States. 16mo. pp. 304. Price, 40 cents, paper.

Because we have travelled through the Tohoku, we were advised to read Noss' book. We have done so with care. The title is false and misleading and we were disappointed in it as a book descriptive of "the Scotland of Japan." Yet it is an exceptionally excellent book of its kind.

If it appeared under some such title as *Tohoku, our Mission Field* or *Tohoku, Stronghold of the Reformed Church*, it would make an equally strong appeal to those who want it and would not mislead many who want something quite different. Less than a third of the book deals with Tohoku (or Japan) in general; more than two-thirds is devoted to mission work in northern Japan—and particularly the very aggressive and successful work of the Reformed Church (of the United States). This work centres around Sendai, the metropolis of the north, and has its most striking phase in the two excellent schools, one for boys and one for girls, there conducted. The newspapers of this month have reported a disastrous fire at Sendai, with the destruction of the buildings of North Japan College; it is to be hoped that the work of the school has not been seriously or permanently crippled. As a detailed study of the organization and work of this mission the book can hardly be surpassed. In fact, it is a model in the completeness, arrangement and presentation of its material.

Musings.

BY REV. JAMES CRAWFORD, D. D.

T an early age, as a scholar in the Sunday School of the First Reformed Church, Baltimore, I was a member of the Aintab Foreign Missionary Society, and heard the letters from Broosa read before they were published.

That missionary enterprise failed. Pity! No. Why not? Because it was only a temporary failure. It was premature. The Church was not ready for it. That seemed to be conceded when the missionary, Rev. Benjamin Schneider, was placed under the authority of the American Board of Foreign Missions. Washington counseled the nation to avoid entangling alliances. Wise counsel for the Church. The Church was to furnish the money. The Board would direct the work. The plan lacked winning qualities.

The Church was not ready for the movement. It was not opposed to it. It

went upon the theory that "charity begins at home." Sometimes that saying expresses simply the selfishness of the human heart. There was wisdom, good practical common sense when that plea was made by the Church. We may say it was inspired by the Spirit of God. At that time the thought in the mind of the Church was that it needed a liturgy. In that quest it was on the right track and should have the right of way. It had, because God was in the leading. Out of that interest in the needs of the home field grew the Liturgical Controversy, which gave birth to the most important and influential era in the history of our Church. It prepared the way for and fitted the Church to do, at a later period, what had been impossible in the earlier period.

Then came the memorable year, 1878, when the General Synod met in Lancaster. The situation was critical. We had been forced to the wall. The hour had struck marking God's opportunity. In the midst of man's discomfiture God opened a door for the temporarily delayed missionary movement. When the Liturgical Controversy had run its magnifying course, it was sidetracked. When conditions were ripe for a great missionary movement the cause of Foreign Missions was given the right of way, and the Church raised the cry, "Christ for the world, and the world for Christ."

We are now prepared to sit in judgment upon the meaning of the years preceding 1878. Through the temporary failure of that first missionary movement, God, in His Providence, was doing more for the Church and world than the wisest of His servants perceived. He poured out upon the Church a double blessing, each one of which was richly marked by His favor. The Liturgical Controversy, even with its wounds of heart and bruises of affection, ministered to the betterment of the Church in the way of spiritual wealth and progress. With these increments to its strength and with a clearer consciousness that God had been leading His Church in ways we thought not of, we have not faltered in following. The

cause of Foreign Missions has united a divided Church. Its latest issue is the birth of a Forward Movement, the aim of which is to give a spiritual uplift to the Church and to increase its capabilities for service.

What wonders God hath wrought for our Church since 1878! Back of us lie forty years of missionary labors with splendid achievements. The Church is sympathetic, earnest and active in the effort to evangelize the world. The names of Hoy, Moore, Schneder and Noss, together with those of the faithful band of men and women associated with them, have become familiar in the homes of our Reformed people and give assurance of the success of our labors in the foreign field.

As we muse upon the roundabout ways in which the Church has been led in the cause of Foreign Missions, we are constrained to exclaim: "God moves in a mysterious way His wonders to perform."

Philadelphia, Pa.

Please Renew Your Subscription as Soon as Due



EVANGELIST PENG AND FAMILY, YÜN CHI,
CHINA.

A Graphic Description of Our Yochow Station and Workers

BY ENSIGN JESSE F. SPINK.

(It is a matter of keen satisfaction to have the privilege of publishing a letter showing such real appreciation of our workers at Yochow, China. It was written by Ensign Spink, a member of the First Reformed Church, Philadelphia, Pa., to his former pastor, the Rev. Edgar R. Appenzeller.)

I have been waiting to write to you until after I had visited our Mission at Yochow. I had passed Yochow twice on my ship, but was not able to stop there, so finally I got seven days' leave and went up on one of our ships and came back by train to Hankow, as it is 127 miles from Hankow to Yochow. I just returned from my visit there yesterday.

Of course, you know we have the Mission at Yochow, and the Lakeside Schools, about four miles above Yochow on Tung Ting Lake. It is beautifully located on an embankment about 200 feet above high water lake level. The lake is one of the largest in China, but is of little importance, because it goes almost dry in winter, so that there is only a stream flowing through the lake bed center navigable by small craft drawing four or five feet of water, but in summer rises to forty feet and more and covers a territory about the size of Rhode Island or larger.

Yochow is about 800 miles inland from Shanghai, on Siang River, which is the river that drains the lake and flows into the Yangtze Kiang, seven miles below Yochow, 127 miles southwest of Hankow, and is considered the gateway between North and South China. You know there has been a revolution between North and South China for the past number of years, and a great deal of the fighting has been done at Yochow, where both sides have burned and pillaged the city, and our Mission has been a refuge for both sides, and at one time cared for more than ten thousand refugees and wounded Chinese soldiers. Our Mission is greatly respected by the Chinese and has had the



ENSIGN SPINK IN MODERN "RICKSHA."

protection of both sides during the conflicts, largely due to the influence that Rev. Heinrichsohn has with the Chinese. Then there is Dr. and Mrs. Beam, who are at the Hospital, Mrs. Beam also being an M. D. and has charge of the Women's Department, and Dr. Adams is also there. The Girls' School is at the Mission, and Miss Firor is the acting principal at the present time. They have quite a nice building inside the Mission compound, but I believe they are in need of a dormitory and the girls have to sleep in the school building. Miss Traub is the head nurse in the Women's Department. They have Chinese nurses, both male and female, in each department.

Inside the compound are the Hospitals, the Girls' School, Church and four residences. I think it covers about two acres and is surrounded by a wall, as all compounds are.

At the schools at Lakeside, Dr. Hoy is principal and is a very fine and lively man of 62. Mrs. Hoy is a very fine woman, teaches in the schools and has an industrial class of women that she teaches to do needlework and finds sales for their work. She says the Chinese women are very immoral and have hard, sad lives, and this work gives them something to do and keeps them out of trouble. Rev. Mr. Owen, who is a Welshman, teaches in the schools, and they say he is one of the best linguists, although the missionaries all speak Chinese fluently; in fact, they know more about the Chinese language than the Chinese themselves, as few of the Chinese know very

much about their own language. There are so many dialects that the language changes altogether about every one hundred miles. Then there is a Rev. and Mrs. Reimert, also a teacher, and a Mr. and Mrs. Lequear, and a Mr. Bachman, a young man who teaches biology, etc. They all seem to like their work very much and have very comfortable homes to live in, which is very necessary in China, both on account of health and "face." Face is a very important word in China, for if you once lose face with the Chinese one might as well pack up and go home at once. It is a word somewhat akin to influence; to have "face" puts you in high standing and to lose "face" you lose all respect.

I am serving on a river gunboat. We have been up the river as far as Ichang, about eleven hundred miles, and then down to Changsha, which is 100 miles southwest from Yochow and reached by going through the Tung Ting Lake. We have been here at Hankow over two months now. Mrs. Spink is in Shanghai. She took a position there as dietitian in a private sanatorium run by an American lady.

Mrs. Spink visited Yochow in June. She spent ten days there and had a very pleasant time. They would like to have had her stay longer, but she wanted to go back to Shanghai to take that position.

Good News from China.

Lakeside Schools,
Yochow City, Hunan, China.
Nov. 30, 1919.

Dear Friends in the Homeland:

It is with great pleasure that I write this message from China. During the last two years I sometimes felt that we would never be able to work in this little corner of the Master's vineyard again. So I rejoice that our Heavenly Father has answered the desires of our hearts and here we are again.

When we first arrived we had a big moving time. At Lakeside there are *four*

missionary dwellings, but *five* families. Rev. John W. Owen and family occupied ours during our absence. Rev. Edwin A. Beck and family are home on furlough, so we occupy their home for one year. I was kept very busy getting our home in order and meeting our Chinese friends who came to call.

Being the mother of two little girls, I find myself kept quite busy in the home. However, I wished to do a little work for the School and a class of boys was assigned to me (English, five periods per week). I also wished to do something in the Chinese language and my prayer was soon answered. The Chinese Christian women at Lakeside meet daily for morning worship and I now lead this one day each week. I hope to improve my language by leading these services as well as help the Christian faith of these women.

Speaking of the Chinese language reminds me, dear friends, to ask you not to forget to pray for our new workers at the language schools in Japan and China. These schools surely are a great blessing to newly arrived missionaries. How happy they are to speak to the people when they reach their stations. Our language school at Nanking is a new thing. When I first came to China our dear Miss Ziemer engaged a teacher for me. I was instructed how to ask him to come in when he knocked at the door and also to ask him to sit down.

I shall never forget the first day's study. When I heard his knock at the outside door I was so scared I rushed to my clothes closet, knelt down and asked my Saviour to give me strength to meet him. The other ladies at Ladies' Hall had already gone to their places of duty and I was left alone in the house. Then for some months we stumbled along, he at one side of the table and I at the other. This is a great contrast to the present language school methods.

Wishing you all a very happy and blessed New Year,

Yours sincerely,

MRS. HORACE R. LEQUEAR.



Christian Meeting in Chinese Theatre at
Yochow City, China

Rev. F. K. Heinrichsohn, Preaching



Tseo Si, the Famous God of the Sacred
Mountain

Some Snap Shots of the New Day in China.

BY REV. EDWIN A. BECK.

TE are frequently reminded that Hunan was the last province of China to be opened to the gospel, and that opposition to the foreigners in that province was very stubborn.

At Dr. Hoy's first visit to Yochow he was treated to a pelting of stones; Dr. John had been rotten-egged; persons inclined to rent property to the foreigner were persecuted, and those showing friendliness to the gospel were reviled.

But things have changed, and property can now be rented or purchased for Mission purposes pretty freely. And very remarkable opportunities are presented for the preaching of the gospel. We present here several illustrations of this fact. The first presents a Christian meeting held by our Mission in one of Yochow's popular theatres. This picture was taken just a year ago during one of the "Week-of-Evangelism" meetings conducted in the "Yun Li Cha Yuen." This theatre was thrown open to the preaching of the gospel for three hours each day during that week, and was loaned without cost.

Our second illustration is a picture of the famous god of the Sacred Mountain at Da Yun Shan. Thousands of pilgrims go up annually to worship this god. At our visit in May we not only were allowed to take this picture, but the priests of the temple actually agreed to give us a base in the temple from which to work with the pilgrims who came up to worship.

Our next illustration shows a conference arranged by the people of Hsiang Shan in the picturesque Ancestral Hall of that place. The missionary and his evangelist are planning an extension of the work and the influential people of the district have met them and drunk tea with them in this sacred place.

Our last illustration shows one of our

Mission Schools in session right under the sacred tablets that rest in this repository of the Li Clan of Tao Lin. Anxious for a Mission school, the people of the village, of their own accord, rented property to open a Mission school, and of all property, an *Ancestral Hall*, which among the Chinese has been one of their most sacred buildings.

The deduction is not far to reach, that with conditions so favorable to the preaching of Christianity, the work should be pushed before a less favorable reaction sets in.

Johnstown, Pa.



Mission School in Tao Lin Ancestral Hall
Near Yochow City

Graphic Stories of Hospital Doings

DR. WILLIAM F. ADAMS.

THE feature of the past week was the wedding of our Dr. Yao. Dr. Yao's father was a preacher, and so he had a godly up-bringing. He is a fine fellow, and is having a splendid influence. He married one of the graduates from our Girls' School. They had a big

wedding, all in foreign style, and the Church was packed, and many were left outside peeping in at the windows. The officials were there, and were impressed with the marriage ceremony. Then came the feast after. While there was much "show" naturally in such a big wedding, yet we were praying that the deeper significance would not be lost sight of, and



Conference in Hsiang Shan Ancestral Hall

that the Scriptural meaning, and the "great mystery" of marriage as Paul calls it, might be also appreciated. Oh, that we might have real, Scriptural homes in China, and everywhere. That these "mysteries" might be searched out and laid hold on by the representatives of Christ in this pleasure-loving age. And so we ask you to join with us in prayer for this new Christian home; that it may have the full measure of influence that God has ordained for it.

Dr. Lei is expecting to be married at New Year's time—Chinese New Year, but that will likely take place at the place where the bride and groom come from, and it is far from here.

The hospital has been crowded, and the work of the Training School for Nurses is going on also. There is a fine spirit of earnestness manifested in not a few of the patients, and we rejoice in many of them becoming acquainted with the Word while in the hospital. The nurses take an interest in the patients, as individuals, and not merely as "cases," and they endeavor to develop the spiritual life in them, as well as to minister to the bodily needs.

We have been teaching the patients to read with the new phonetic system, and some of them have done remarkably well at it.

One soldier was accidentally shot by another in the leg. The wounded man was brought to the hospital and the other kept in custody, to be shot if the man did not recover. It was a bad case, and several times we had prayer with him, and he was greatly impressed, as there was improvement each time, and he said repeatedly, "Jesus truly is powerful." We certainly have had answers to our prayers for the patients. They are learning that the hospital belongs to Jesus, and are carrying away with them a knowledge of the truth, which in some cases is considerable.

A young man was brought in with typhoid; he had been ill for some weeks and was very low. A few days after entering he had a visit from three of his relatives and they insisted on taking him

home then, as he lived a long way off, and they were sure he would not live through the night. One of them was a Christian, and I succeeded in persuading them to leave him; we had prayer for him, and he has been improving since. It would have been certain death had he undertaken the journey home.

A young fellow was run over by the train and had his leg cut off. At one time I was sure he could not recover, but he did, and seems so happy now.

A soldier who had been taking more wine than was good for him shot himself through the forehead, carrying away part of the bone, but he is doing well, and we hope he will learn something better than destroying himself with drink.

Our hands are full all the time, and also our minds and our hearts. It is a glorious work, following in the Master's steps, teaching, healing and preaching the good news of a wonderful Saviour.

Yochow City, China.

The House Next Door

MISS KATE I. HANSEN



IN that crowded city which is called *The World*, there stood side by side for many years two dwelling-houses. The one was a spacious, stately mansion, full of God's own air and sunshine, a safe and happy abode for those fortunate ones who dwelt therein. Thrice fortunate were they, because the wise and loving Father from whom they had received their pleasant mansion had taught them all things needful for them to know in order that they might keep their own lives as pure and beautiful as their home.

Around the other dwelling there was a great wall, shutting out the sunlight from the rooms, shutting off the inhabitants from the gaze of passer-by and of neighbor. Disease or poverty or terrible wrong might dwell in those darkened chambers all unseen and unguessed by the happy folk in the mansion.

Sometimes, indeed, there came to the mansion one of its own people who had been able to enter the little gate in the neighbor's wall, and who had seen for

himself the dire need of those neighbors. Urgently he pleaded with the happy folk of the mansion, that some of them might go and help and teach their neighbors. He even said that among the wise teachings of their Father there was one that commanded them to do this very thing. But they, full of plans and purposes for their own welfare, paid small heed to such admonitions. The wall was there, and they could not see beyond it.

Thus life went on in the two houses until one day there came a great and terrible earthquake, that shook to its foundations the city that is called *The World*. Many houses there were that were utterly destroyed, and many were the people who perished. The mansion also was sorely strained and shaken, but it stood firm. But the great wall between it and its neighbor fell to the ground.

And now all the people of the mansion saw for the first time the condition of their neighbors, and they were greatly displeased at the sight. "Lo, these people are not as we are," said they. "They obey not our laws. They follow not our Father's teachings. They practice all manner of deceit. They oppress the weak. They steal. They tolerate all manner of vice. Their faces are yellow."

So there arose a great hubbub in the mansion with many voices reviling their neighbors. Some said, "They are dangerous. Perchance they may even attack our house." "Let us drive them out of the city," said a few. The most of them said, "Come, let us go to work in haste, and build the wall again, stronger and higher than before, that those people may never come outside their own house. So shall we be safe."

But there were a few who remembered the words they had heard concerning their Father's command. "Nay," said they, "however high and strong the wall between us, are these not still our neighbors? Has not our Father commanded us that we should teach them His laws? How can we think that they should live according to His commands, when the most of them have not so much as heard that there be such commands?

How can we revile them, when we ourselves have disobeyed our Father and have not taught them? Come, let us go quickly to them with our Father's teachings, that perchance even at this late hour we may save them and ourselves."

And the name of the mansion was *America*, but the name of its neighbor was *Japan*.

God So Loved the World.

BY MISS MARGARET SCHNEDER.

Against the dark confusion and cross currents of present-day events and opinions, one point of light shows itself ever more clearly. It is the growing conviction among men everywhere that the only solution of all our problems is the gospel of Christ. Hence, to every thinking person comes a realization of the urgent necessity for immediate activity and earnest concentration in the task of giving the saving message to the world. To shirk this duty would mean future disaster.

Is our Church, as one of the agencies for spreading the message, as alive as it should be to the desperate need of the world? Do intervening miles of land and sea muffle the call for help that comes from foreign fields: China, a tremendous future power for good or for evil, opens vast opportunities before us. Japan, Christianized, a mighty beneficent force; unchristianized, a lowering menace, waits upon our inclination. One of our most potential agencies for good in Japan, the North Japan College, lies crippled because of the calamity of fire. Hundreds of Japanese friends of the College, Christian and otherwise, have made great sacrifices for the new buildings. They are on the field, know the need, and realize the benefit to themselves. Shall we, being far away, acknowledge lack of the inward vision and do less generously?

One phrase stands out very vividly in my mind these days: "For God so loved the world"—this poor old world, mired with sin, fogged with misunderstanding and despair, and reddened with the blood of men who were slain by their brothers.

And yet—God so loved this world that He gave to it His only begotten Son.

WHAT CAN WE GIVE?

New York.

“He Has No Other Way.”

BY REV. K. OTIS SPESSARD, PH. D.

GOD clearly makes it plain in His Word that He has ordained universal dominion for Jesus. It is just as plain also that the moment one becomes a true follower of Jesus the relationship, thereby established, makes for such an accomplishment. Indeed, one can hardly claim to be a Christian unless he feels impelled to become active in a world-wide propagation of Christianity. “Freely ye have received, freely give.” To spread the gospel is the Christian’s specialty. It is an impracticable thought that, had Jesus remained here on the earth, He could have gone on alone preaching His redemption. He chose rather to live in the life of His people and thus through them enlarge His chance for world dominion. This is His method; He has no other.

Through His members He lives His life in the world, and through them, by His spirit in them, He only can save mankind. As His followers multiply and as they represent Him in truth and in fact, can He be said to be reaching toward the objective of His Father. Nothing better for us then can be thought of than to be His consecrated servants really living to spread His life in the world.

The person who believes that the Christ can save him must necessarily also believe that Jesus can save all other people and has power to do so; and such an one certainly then contradicts that faith in Him and immediately stultifies it if he makes no effort to have his faith in Jesus made as widely known as is in his power. If discipleship be true, it must always be issuing into apostleship. The Christian truth must pass from a lesson into a message. We are both hearers and heralds of the gospel.

As has been said by Archbishop Whately, a man will do one of two

things with his religion: either give it up or give it away. If it be not a vital part of him and if he does not think so very much of it, he will give it up. But if it be of living value he will give it away, and yet it is strangely true that the more he gives the more he will have.

Consequently, because all these things are true, an adequate and effective program of world-wide evangelization depends on the piety, and the relation of devotion to Christ, of the members of the Church. There is nothing that touches the roots of spiritual life so deeply as the cause of Missions, the universal propagation of Christianity, for its very success grows from a heart-touch with the Christ.

What is then the problem or the situation? It is this, that the Christ glorified in heaven, at the right hand of God, Who has all power in heaven and on earth, waits on His Church to evangelize the world. He has no other way. It is her task and she is His. Hence it is cheering to the faithful that there are signs today of a great forward, united Church campaign whose objective is to awaken and enable her to perform her whole task. Together the allied nations have done what was impossible singly and separately, and so a united front means a conquering front on the part of the Church.

“The whole Church, united behind its whole task,

And a task for every individual.”

That certainly is a great slogan. In the Federal Council and the Interchurch World Movement we are drawing our forces mightily together. With a growing international mind among nations there has come an interdenominational vision among the Churches for united action.

But, next, as no chain is stronger than its weakest link, each denomination should work hard to reach its maximum of efficiency for Christ, so it can adequately contribute its share in the great task. This is the important work of the Reformed Church in the FORWARD MOVEMENT, and let us hope that it

will grip all our members to its purpose so strongly that it will mean a new life in us as a denomination for our Master.

All the apostles were missionaries except one, and he hanged himself. The four gospels are missionary messages; the Acts is the history of the deeds and words of missionaries; the Epistles are letters written by missionaries to Missions, and the Revelation is a dream of the outcome of the missionary task. "Jesus only organized one society, and that was a missionary society, and afterwards it was called a Church.

Let us no longer see it only as pitying the heathen or as making it a question of their being lost, but rather, first and last, a question of treating our Saviour right. That is the heart of the motive for world evangelization that is laying hold of us today. Let us do our full duty to Jesus as He waits for us, His members, to make actual His spirit and life in the whole world. *He has no other way.*

Mifflinburg, Pa.

An Evangelist's Letter and His Experiences

Yochow City, Hunan, China.
November 22, 1919.

Dear Dr. Bartholomew—

A few weeks ago—after his return from "Great Cloud Mountain," where he had spent some days in Christian work among the pilgrims—Mr. Hsiang Chin Yuin, one of our most valued evangelists, gave an interesting account of their work before the congregation of a midweek prayer meeting service. It occurred to me that the friends at home who are interested in the work of our Mission might also be interested in this report, so I asked Mr. Hsiang to write an English version of the same.

Mr. Hsiang's report follows:—

Evangelistic Campaign at
Da Yuin Shan ("Great Cloud Mt.")

Da Yuin Shan is the highest mountain in the Lin Hsiang Magistracy, Hunan. The height of the mountain is over two thousand feet. At its top there are five

temples, housing many idols. Taoist priests live in these temples in order to care for the idols.

In 1917 our Mission rented several rooms from one of the inns at the foot of the mountain, where the pilgrims, who come annually to worship the idols in the mountain-top temples, have been received and entertained every year since. We preach to the pilgrims when they arrive and give them tracts and gospel portions on their way back. We have given out over three thousand copies of the gospels and six thousand tracts.

During 1918 the temples were occupied by bandits, so last year the pilgrims were afraid to come to worship their gods. On October 4th, 1919, we started on our annual campaign at Da Yuin Shan. Our workers were very much more comfortable than in past years because we have recently fixed up a chapel at Ho Gia Fan (a village at the foot of the mountain), and Mr. Chen Djuh Chin, the district evangelist who lives there, entertained us very kindly. We were there nine days. We were seven workers in all, three of us being evangelists, three inquirers, and the seventh was Mr. Tan, an old man of seventy years, who was an evangelist in our Mission ten years ago.

Our daily work was to preach in the villages which are near our chapel, and to give out the tracts and books to the pilgrims. Every evening we had a prayer meeting at the chapel and then went to preach in the inns where the pilgrims stayed.

On the 6th of October we climbed to the top of the mountain with a thousand sets of tracts and gospels. We stayed in one of the temples which had been turned into an inn to accommodate the pilgrims. They received us as cordially as if we, too, had been pilgrims.

In the evening, Mr. Chen and I preached to the pilgrims in the temple yard. Over two hundred pilgrims came out and listened to us very quietly and attentively. After this many of them came to talk with us in our bedroom and asked for tracts and books. Some promised us to worship the true God and to attend the

Christian chapel nearest to their homes.

The next day Mr. Chen went to Djung Fang to meet Messrs. Owen and Bachman. A meeting was held at Djung Fang and Mr. Chen discovered in the audience one of the pilgrims who had come on to this meeting to learn more of the gospel.

The same day Mr. Wu and I made up our minds to preach in the villages south of the mountain. In Giakin-Shan, Mashih-nien and Da Yuin Duan we visited from house to house, telling of the gospel and giving out tracts and books where they were wanted.

Several times we gathered the people from different houses and made short addresses to them. Midway on our journey we entered the home of Mr. Lo, who belongs to the gentry of that district, and who has five sons and nine grandsons. He entertained us very kindly and asked us to take dinner with them. When we told him the gospel of Jesus he said that he had never heard it before, and that hereafter his mind would not be clouded toward Christianity. We left some books when we departed.

Another thing I am glad to tell is that Rev. Mr. Owen and I preached in the temple standing in front of the idols, on

October 8th. In the evening of the same day we gathered the pilgrims, not only of the temple, where we were living, but also from two other temples, into one, and preached to them that the only God we should worship is the Creator of Heaven and Earth.

They listened quietly and with much interest. Prof. Bachman told us that it surprised him very much that these people did not resent it when we told them that the idols they worship are not true gods.

During eight days we gave out over two thousand sets of tracts and gospels. We noticed this year that there were many less pilgrims than in 1917, and our prayer is that the light of Christianity may penetrate their hearts, so that the number of these worshipers of false gods may be less and less each year.

The foregoing is Mr. Hsiang's report. I hope you may find it suitable for publication. I have, of course, made corrections in grammar, but the story in the main is much in the form in which he himself wrote it.

With kind regards,

Sincerely yours,

F. K. HEINRICHSONN.



GROUP OF COLLEGE STUDENTS, LAKESIDE SCHOOLS, CHINA. REV. WILLIAM E. HOY, D. D., PRESIDENT.

Woman's Missionary Society

EDITOR: MRS. EDWIN W. LENTZ, 311 MARKET STREET, BANGOR, PA.

Statement of Forward Movement Campaign

Gain in W. M. S. membership to January 1, 4,400.

Challenge, 5,000 by Classical meetings.

Gain in Y. W. M. A., 700.

Challenge, 1,000.

Gain in membership of Mission Bands, 333.

Challenge, 500.


Gain in "Outlook of Missions," 1,500.

Challenge, 2,000.

Gather in now those who were not quite ready at the time of the canvass. There are women in your midst who should be made Life Members. All together now, one grand, gleaming effort leading up through the few weeks that remain before the Classical meetings. An account of the Campaign will appear in March number.

FLORENCE C. EVEMEYER, Director.

Editorial Comment


 O mention a few of the most notable accomplishments of the W. M. S. in the Foreign Field, during the triennium, seems appropriate in this season when the thought of the Church is focused upon Japan and China. In November, 1917, the cornerstone was laid for the Second Recitation Hall or Science Building of the Miyagi Girls' School, Sendai, Japan. This has been completed at a cost of \$19,000. Pittsburgh Synod has provided a home for Miss B. Catherine Pifer. The Ziemer Memorial Building, Yochow, China, completed during the past triennium, has been given \$1,000 for additional furniture and equipment.

While the stations at Sendai and Yochow were receiving their new buildings, the Girls' School at Shenchow, of which Miss Rebecca Messimer is the principal, waited patiently for assistance. The work of the school has been retarded by inade-

quate accommodations and unsuitable surroundings. Shenchow is now in line for a new school building. The foreign portion of the Thank Offering will be used for this purpose.

During the two and one-half years of the triennium, the total amount of money raised for Foreign Missions has exceeded \$50,000.

For the first time in its history, the Woman's Missionary Society has undertaken the support of special missionaries. This action has met with very enthusiastic approval. Miss Rosina Black and Miss Elizabeth Zetty have the distinction of being the first missionaries supported by the Woman's Missionary Society of General Synod. Both of the young women have been commissioned to work in Japan. The first letter written by Miss Black, from Japan, appeared in the January number; Miss Zetty's letter appears in this number.


 HE Crusade of Compassion opens our eyes to the suffering of women and children in non-Christian lands; we are ashamed that we have left this misery increase with the years. Their helplessness and dependence is brought to us with increased force as we learn of the abuses of native doctors and the superstitions and cruel remedies employed in sickness.

One hundred years ago, Dr. John Scudder sailed from Boston to India. He was the first medical missionary. Six of his sons and two grandchildren followed him in the same service. One century after he went to India, we find five hundred hospitals and one thousand dispensaries established in non-Christian lands. A small percentage of these give treatment to women and children.

The challenge of the hour is to multiply the number of hospitals, nurses and doctors. The hospitals and dispensaries make fifteen hundred centers of relief! But what are they amongst a billion people?

Our modest part in this great work of Medical Missions is in connection with the Woman's Hospital, Yochow, China. During the triennium we have contributed about three thousand dollars to its maintenance.

Beside the two hospitals in China, maintained by the Reformed Church, we have made an indirect contribution to Christian medical work in Japan. This view is presented in a valuable article in this issue by Prof. Paul L. Gerhard.


 HE second week in January has become known throughout the Protestant Church as Interdenomination Board Week. Men and women from all National Mission Boards gather in New York to review the achievements of the year and to formulate policies for the coming year.

The problems which confront Women's Boards this year are complex. New agencies have entered the field of missionary endeavor, and it is difficult to correlate the work so that every phase is pro-

vided for, with no overlapping.

Much rearrangement of Board work is necessary in order to carry forward successfully the Interchurch World Movement. Three thousand county conferences will be held in the early spring by the Interchurch World Movement. The speakers' teams for these will consist of men and women. The Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions are formulating plans to train women for these conferences. To have one woman on each team will require at least two hundred women, who will give six weeks of service as conference speakers.

Medical Work in Japan

 N Japan during the very early ages, in times of sickness, the chief reliance seems to have been placed upon supplication to the gods and the performance of various religious rites. But it is recorded that some medicines for internal and for external use were in use from quite remote times. Very early, too, there seems to have been some idea of the medicinal value of the hot springs found in all parts of Japan.

What medicine there was, in the very early days, seems much of it to have been introduced from China. In China, as early as the fifth century B. C., it is said that there were rules for noting the pulse and that a rather large number of mineral, vegetable, and animal medicines were in use. Undoubtedly some of these were introduced into Japan at quite an early date.

During the century of foreign intercourse (1542-1638), one of the Jesuit missionaries, a Portuguese, who was a surgeon and a doctor, worked among the Japanese, established several hospitals, and helped to open the way for the Jesuit preachers of Christianity. But with the suppression of Christianity (1638) the hospitals were closed and all work of this kind ceased and was practically unknown in Japan until the coming of Protestant Christianity.

In the seventeenth century, it will be recalled, there were merchants from Holland located on the island of Deshima, connected with Nagasaki by a single bridge. Here religion and politics were forbidden, but some study of medicine, on the part of Japanese, was allowed, and in this way some slight knowledge of European medicine was obtained.

But until the coming of Commodore Perry in 1854 and the reopening of Japan to intercourse with the rest of the world, there was only a very meager knowledge of real medical science, and the remarkable progress in all lines of medical science that we find in Japan today received its first real impulse from Dr. Hepburn and other missionary doctors who came in the early days of Protestant missionary effort.

The first Protestant missionaries to Japan landed in 1859. One of those who came in that year was J. C. Hepburn, M. D., sent out by the Presbyterian Church. He first resided in Kanagawa, near Yokohama, and opened a dispensary there, but as soon as people began to come they were forbidden by the police. As soon as Yokohama was opened to foreign residence he erected a home and a dispensary there and opened the dispensary in 1862, and continued it for twenty-five years, until 1887. Thousands of patients were treated and helped, and the fame of his work went far and wide.

Other doctors followed Dr. Hepburn and inaugurated medical work, and not only healed the bodies of their patients, but also brought them under the influence of the gospel. In addition to the help given to those who came as patients, much was done in the early days of missionary effort, in breaking down opposition and in preparing the way for general evangelistic work. Much prejudice was overcome by their work, and often the way was opened for a hearty welcome for the preaching of the gospel, through the work of these pioneer medical missionaries. The number of medical missionaries has never been large, and gradually the number has decreased, but there has never been a time when there were not at

least a few on the field, and the contribution which they have made to the success of Christian work has been large.

However, at once after the opening of Japan to intercourse with the West, Japan set to work to give to the people as rapidly as possible the results of Western civilization. Teachers were brought to Japan from Europe and America, and later many Japanese were sent abroad for study. In this way, with their civilization of past eras as a basis, the marvelous advance of the past sixty years in every line of progress has been possible.

In medicine the teachers were largely from Germany, and medical science in Japan has been very largely along German lines. Until the outbreak of the Great War doctors sent abroad by the government were usually sent to Germany, and many of the heads of the large government and private hospitals, as well as others on the staffs, have degrees from German universities.

During the war a considerable number of physicians came to America and did post-graduate and research work here, and as they return they are reporting favorably on the excellent opportunities now available here in America for advanced work, and it is likely that the coming years will see an increasing influence from America in medical circles in Japan.

Today in all the large cities of Japan there are large hospitals, public and private, well-conducted by thoroughly trained staffs of physicians and nurses, and in most cases well supplied with modern equipment. In Sendai, for example, in addition to the large hospital connected with the Imperial University, there are a dozen or more fairly large hospitals conducted by doctors in the city, several of them by Christian doctors.

The best known hospital connected with missionary work in Japan is St. Luke's Hospital, in Tokyo, established by the Episcopal Church, U. S. A. Since 1900 Dr. R. B. Teusler has been at the head of this hospital. Under his direction it has grown from a small, poorly equipped hospital to the present excellent institution. So that at present the pa-

tients are not only Japanese from all parts of the empire, but also foreign residents from all parts of the Far East.

In addition to Dr. Teusler there are two or three American doctors and over a dozen Japanese doctors, a number of them members of the faculty of the Imperial University. There is marked efficiency in the conduct of the institution. The nurses are well trained. Either Japanese or foreign food is provided. The name "St. Luke's" has come to be widely known not only in Japan, but in other countries of the Far East.

A few years ago Dr. Teusler raised a sum of several million yen in Japan and America for the enlargement of the hospital, and in the near future it is planned to erect a much larger hospital, to be known as "The International Hospital."

Another well known and very useful Christian hospital in Tokyo is the Akasaka Hospital, founded in 1886 by an Englishman, Dr. W. N. Whitney, in memory of his mother, who was a missionary in Japan. Dr. W. R. Watson, F. R. C. S., of Dublin, is now in charge of this hospital. "Though the hospital is under the control of an interdenominational committee in Japan, the Society of Friends in Britain and Japan is very much interested in the financial and general management of the work. This hospital has been singularly blessed in the spiritual work that is carried on in it, and a Japanese evangelist, as well as a Bible woman, give their whole time to this side of the work."

The two great scourges of Japan are tuberculosis and leprosy, and for both of these there is special Christian effort. It is said that nearly 150,000 people die of tuberculosis yearly in Japan, and while Japanese physicians are giving very serious attention to the problem, there is need of very considerable help from Christian sources, especially for the poor. The Salvation Army, the Omi Mission, and a number of Japanese Christian doctors are conducting sanatoriums for consumptive patients. There are at least four leper hospitals under Christian management.

Our Reformed Church has not had any

medical missionary work in Japan and is not, so far as we can see now, likely to open any. We have, however, been making a very real contribution to the supplying of Christian doctors and nurses through the work we are doing in our schools in Sendai. A number of the younger physicians in Tokyo, in Sendai, and elsewhere received a part of their education in our North Japan College and became Christians there, and have been and are doing a splendid work as Christian doctors, bringing into the homes of their patients the same help and blessing that Christian doctors do here and finding many opportunities for direct Christian service, and from our Miyagi Girls' School have gone a number of graduates who have since become nurses and who are doing very excellent work as Christian nurses.

One definite challenge is coming to us as a Church at this time. We are being asked to co-operate with other Christian Churches in Japan in the Christian University, which it is hoped to establish in the near future in Tokyo. In this university it is proposed to establish a Medical Department, and when this is done it will be possible for Christian young men who plan to be doctors to receive their entire education, beyond the primary grades, in Christian institutions. This will give us ideally trained Christian physicians.

In these two ways, through our continued support of our North Japan College and Miyagi Girls' School in Sendai, and through co-operation in the new Christian University, we, as a Reformed Church, can have a very real share in providing Japanese Christian doctors and nurses for Japan.

New Lectures on China

The Rev. Edwin A. Beck, of the Faculty of the Lakeside Schools, China, now home on furlough, has prepared four splendid stereopticon lectures for the use of our pastors and others who may desire them. They are entitled: A. "Glimpses of Missionary Life at Yochow," B. "With the Missionary on an Itinerating Trip," C. "How the GLAD TIDINGS is told at Yochow," D. "Glimpses of Everyday China."



MISS ELIZABETH C. ZETTY.



MISS ROSINA E. BLACK.

A Message From Japan

5 Meiji Gakuin, Shirokane, Shiba-ku,
Tokyo, Japan, November 1, 1919.

DEAR FRIENDS IN THE HOMELAND:—

You no doubt would like to hear all about the trip across the United States, the ocean voyage and the many new and interesting things I have seen during these first few weeks in Japan. Most every traveller has about the same thrills and receives similar impressions when he views for the first time the wonders of nature and the works of man's hand.

Looking back over those weeks of travel, I can enjoy them all over again. Going from Eastern Pennsylvania to San Francisco, I passed through many of the States in our great Union. I think, as we were sailing out of the Golden Gate Harbor and getting the last glimpse of our Western shore, that many were saying to themselves, "What a wonderful country the United States is with its large cities of industry; its broad, fertile plains of waving grain; its rapidly flowing rivers that have cut deep gorges and canyons

through beds of solid rock; its oak-covered mountains of the East, and the lofty Rockies of the West, and her loyal people!"

The great ocean voyage, every minute from the beginning to the end, I enjoyed. The deep blue colored waters of the Pacific were quite calm, but occasionally there were big, rolling waves. The sunsets were most beautiful, and they, with those moonlight nights on the ocean, would have made wonderful pictures if an artist's brush could have painted them.

Then came the landing in Japan among a strange people, who spoke a strange language, who lived in strange looking houses, and had different manners, customs and dress, and, somehow, I felt rather strange, too. But these are not the only things I wish to write to you about, for there are also other impressions I had that I want to tell you about, too.

One day I was standing with a missionary and his family, who were just returning to China, watching the huge waves come rolling in and breaking against the ship. He remarked, "Just look at those waves; they keep on rolling and rolling.

and they do not get anywhere." I could not help but wonder if those waves were not doing just what the Master intended them to do.

Our steamer was slowly docking. We could see that a great crowd of people had gathered on the shore. As we got nearer we could see a mass of upturned faces—eager faces—a great flock of sheep without a Shepherd. I cannot forget that picture and the challenge it brought with it, "Even these are mine, bring them into the fold that they, too, may know Jesus as their Shepherd and Saviour." It seems to me, no matter where one goes in Japan, there is always a crowd of people there, too. I wish you could see the children; there are ever so many of them that I don't think there is any difficulty in finding material with which to work.

Shortly after I was here I attended our Mission meeting at Sendai and received a most hearty welcome from all the members. Somehow, with each cordial handshake I could feel them thinking, "This is but one new recruit, we need many more." As the reports from the various stations were given I understood more clearly the difficult problems the Mission was facing. There are not enough workers on the field to supply the places in which we have already begun work.

Everything I have seen and heard, all the experiences I have had in these first few weeks in Japan, I wish you all could have seen and heard, and I am sure our experiences would have been similar and the impressions we would have received would go down deep into our hearts and be lasting ones.

To you, young people, with all the privileges and opportunities that are yours, God gives you the great call for service in His non-Christian lands. There is a place for each one of you. The masses of upturned faces are looking for you, they are waiting for you. Are you, like the waves, striving to fulfill God's purpose for your lives? I was the last one of our party to leave the steamer. Those who had come to meet us gave us a warm welcome, and these are the first words

that greeted me as I stepped from the steamer to Japanese soil: "Why, are there not more of you?" The speaker asked the question to find out if our party was all there, but I want to give it to you as a challenge, ask yourself the question: "Why are there not more of you," and let me add, "on the Mission field?"

Sincerely,

ELIZABETH C. ZETTY.

Women and Stewardship

Mrs. Grace Farmer, director of women's activities in the Interchurch World Movement, is preparing a program designed to enlist women in the stewardship phase of the Movement.

She believes that the 100,000 evangelical churches in the 1,200 cities being surveyed, will yield a constituency of 150,000 women. "The New Christian," by Ralph S. Cushman, a study in the principles of stewardship, and "The Victory of Mary Christopher," by Calkin, are included in the reading list.

A Difficult Thing to Find in New York —A Night's Lodging

Very recently the National Association for Hebrew Women purchased the beautiful property of the old Astor Library, New York City. This will be converted into a home for immigrant Hebrew girls.

There is imperative need for a home for immigrant Protestant girls in the same city. A few of the denominations have small homes for girls of their denomination, but the provision is quite inadequate.

The thought to provide such a home is taking root, and in all probability a movement will be started to which all denominations will be invited to contribute.

Please renew your subscription promptly.

Notebook Jottings

Our executive secretary, Miss Carrie Kerschner, has procured a large number of "How to Use," price 12 cents. This pamphlet is intended to be used in the preparation of the program with the study book, "A Crusade of Compassion," and should be in the hands of every leader. Please order from Miss Kerschner, Reformed Church Building, Fifteenth and Race Streets, Philadelphia.

* * *

We wish to call attention to the three pamphlets, "Americanization,—A Program of Action for the Churches," "A Race Crisis" and "A Conference of Christian Workers Among Indians." These are issued by the Home Missions Council, and by an arrangement through the Council of Women for Home Missions, made available to Women's Boards. For the present, those who desire the pamphlets shall secure them direct from the Council of Women for Home Missions, 156 Fifth Avenue; price 2 cents each. This price barely covers the cost of the printing.

In order to have a virile interest in taking a knowledge of the Savior to non-Christian peoples, a Christian home-base is essential. "Know thyself" must be supplemented with "Know thy country." These pamphlets, which are issued from time to time, will sustain our interest in Christian Americanization.

* * *

Mrs. Henry B. Reagle has been elected recording secretary of the W. M. S., East Pennsylvania Classis, to fill the unexpired term of Mrs. H. H. Long. Mrs. Reagle's address is Mt. Bethel, Pa.

* * *

An article on Medical Missions in China by Miss Elizabeth Miller, nurse in China, will appear in the March number. Miss Miller is home on her first furlough.

* * *

June 29 to July 7 are the dates for the Summer School of Missions, Wilson College, Chambersburg, Pa. The conference will be held over one Sunday. We remember the request that was sent to the

conference for a teacher of English for Ginling College. Miss Lucy Rowel, one of the girls, answered it, and sailed in November for China.

* * *

The thought of unity in Christian service was emphasized at the Student Volunteer Convention, Des Moines, Iowa. For the first time Home Mission interests received a place on the program.

* * *

The registration at the great Atlantic City Interchurch Conference was 1,732, representing 20,000,000 Protestant Christians. Mrs. W. R. Harris, Mrs. B. B. Krammes, Mrs. Irene A. Anewalt, Mrs. E. M. Livingood and Mrs. A. R. Bartholomew were the Reformed women in attendance.

A Challenge for 1920



THE new members in our OUTLOOK OF MISSIONS family may not be familiar with the Interdenominational Mission Board Federations and Councils, and we ask the indulgence of our older members for what may seem a repetition of well-known facts. A conference of these Interdenominational Mission Boards (men's and women's) is held annually to formulate a basis for co-operative missionary work. The titles of the women's sections of these boards are "Federation of Woman's Boards of Foreign Missions" and "Council of Women for Home Missions."

These two boards have much in common. For instance, this year a "Day of Prayer" will be observed the first Friday in Lent, when a wave of prayer, to bring the world to Christ, will sweep from the Atlantic to the Pacific. Both Boards emphasize the importance of Mission study. The sale of "Crusade of Compassion" has passed the 130,000, and "Christian Americanization, a Task for the Churches," the 100,000 mark. Much time was devoted at each Board meeting to the consideration of the Interchurch plans and possibilities. Dr. S. Earl Taylor emphasized the earnest desire of the officers of the Interchurch World Movement to gather up all the forces of the Churches

in one great effort. He also referred to the strong tendency of men to shoulder the responsibility in the movement and make all the addresses. He said we cannot lose the women or have them play on the side-lines.

AT THE SESSION OF THE FEDERATION OF
WOMAN'S BOARDS.

Mrs. E. C. Cronk, in "Methods of Work," said that Christian women of the present have visions which would have been far ahead of our comprehension several years ago. According to her observation, the Pacific Coast is far ahead of the East in new methods, etc. She strongly recommended the use of stereopticon slides, and an action prevailed that Mrs. Montgomery prepare a set of slides to be used in connection with the new study book, "Bible and Missions." It is expected to place a Bible in every home on the foreign field next year.

Dr. Bible, for many years a missionary in China, spoke on "Unallocated Fields in Foreign Lands." In this connection he spoke of the favorable location of our Mission stations. It appears that lines of communication, such as railroads and

highways, are passing through regions where our Missions are located. Such strategic location cannot be explained by foresight or good judgment, but by the guidance of the hand of God.

Helpful messages were given by Mrs. Grace Farmer and Dr. Tyler Dennett, but to write of the annual meeting of the Federation, without mentioning the names of Mrs. Montgomery and Mrs. Peabody would be like withholding the fragrance from the flower. Their faith, knowledge and personality form the very essence of the atmosphere of the meeting. Their directing thought is recognized in the large undertakings for the foreign field.

COUNCIL OF WOMEN FOR HOME
MISSIONS.

The consideration of the needs of the Home Mission Field are such as should be presented to both men's and women's boards. For this reason most of the sessions this year were joint sessions. Reports were heard from the work in Alaska, and the immense unallocated field in Alaska was presented by the Survey Committee. The Indian, negro, immigrant, Mormon, Spanish-speaking and ex-



OUR FIRST SCHOOL FOR GIRLS AT AN OUTSTATION—HSIN CHIANG, YOCHOW FIELD.

ceptional groups were provided for as far as possible.

All Boards doing Indian work were invited to participate in providing a school to train Indian youths to become missionaries among the Indians of this country, Alaska, Canada and South America. This training school will be located at Wichita, Kansas.

Woman's Boards were requested to provide Christian workers and oversight for the transitory groups of women and children in the canning and berry picking sections of New Jersey, Pennsylvania, Delaware and Maryland. The work will be assigned to boards which have a constituency in these sections of the country. It is likely that our Board will be expected to assume some responsibility in providing workers.

The increasing strength of the Council of Women for Home Missions is due in a large part to the thorough-going and enthusiastic president, Mrs. Fred S. Bennett. Other women of international fame, who have been identified with the Council of Women since its organization, are Mrs. George W. Coleman, Mrs. John S. Allen and Mrs. Eva S. Waid.

The challenge of the hour is to enlist young people in *Missions*, that the Church may be one throughout the world, "beginning at Jerusalem." Sherwood Eddy reports having heard an officer say, "Keep together, keep together, one man cannot take a trench."

Suggested Outline for the March Missionary Meeting

Textbook, "A Crusade of Compassion for the Healing of the Nations."

Chapter II—*India*.

Devotional Period — Chapter II, "Christianity and Health."

Introduction by Leader.—Diversity of Races; 14 Languages, about 185 Dialects. Life and Customs—sharp contrasts.

Compare the life of a prosperous American woman with the life of a Hindu woman in the same station.

Has the World War contributed toward the emancipation of the Hindu

woman? If so—how?

Discuss reforms which have come to India under British rule.

Discuss the need for Medical Missionaries.

Paper—"A Century of Medical Missions in India."

Paper—"The Scudder Family in India." (Dr. Galen F. Scudder, a great grandson of Dr. John S. Scudder, sailed for India in 1919.)

Prayer in unison from the Prayer Calendar.

(The following leaflets will be helpful: "A Day With Dr. Ida Scudder," "Ameenabee," "Three Knocks That Summoned in the Night," prices 5, 3 and 2 cents each. Woman's Board of Foreign Missions, 25 East Twenty-second Street, New York.)

Thank Offering Department

MRS. ALLEN K. ZARTMAN
1354 GRAND AVENUE DAYTON, OHIO

Thank You

HERE is perhaps no sin more prevalent than the sin of ingratitude. We see the evidences of this sin and the results of it upon every hand. How many parents are denying themselves of the very comforts of life, to say nothing of the luxuries, that they may help their children perhaps to acquire an education, or to secure a home, or to add to their pleasure in some form or another? How many mothers labor with their hands day by day to keep a family of children in school, getting down to the very drudgery that wears life away and makes it hard and intolerable?

Then what? When the finished product is at hand we see a return of cold indifference and ingratitude. Many a mother grows old, faded and feeble long before her time because her children are not thoughtfully considerate and kind to her.

A crippled middle-aged woman entered the street car one cold, blustery day with

a great basket of clothing, all freshly starched and ironed, which she was taking home. She timidly sat down beside a well-dressed lady, to whom she apologized for the intrusion of the big basket, which she was trying to hold. She said, "You see, I am supporting my three children this way, and taking care of a dear old mother eighty years old. She has been a precious mother to me and I can never see her want for a single thing as long as I can keep going. She has taken many steps for me, and now I am only saying 'thank you' to her."

What a contrast to the gay young woman, who said, "Not for the world would I take my husband's mother to live with us. We have all we can do to keep our own family." The husband evidently had nothing to say in the matter or was indifferent to the comfort of his own mother.

Oh, the sin of ingratitude that would harden the heart to such an extent, making it unresponsive to the needs of one who had always shown kindness and love.

It is indifference and ingratitude that closes the heart toward God, the Heavenly Father, to the church as well as toward loved ones and friends. How lightly we pass over the many little favors shown us by our own loved ones in our homes.

I once visited the home where a little child from the Primary Department of the Sunday School was nearing the eternal world. She was suffering from that dread disease, diphtheria. When I entered the room with my husband she turned her great blue eyes toward him and said, "Won't you kiss me?" He tenderly lifted the damp curls from her little forehead and kissed her. She smiled and said, "Thank you." It mattered not what her friends did to minister to her comfort in her extreme agony of body, she never forgot to say "Thank you." Christian courtesy had been taught her by a faithful Christian mother, and in these trying moments she remembered to be courteous. In the homes where true Christian courtesy prevails it seems to greet us at the very threshold. You feel

its kindly influence when you enter. A recognition of favors from friends by a gentle "thank you" is only what is reasonably expected, while a disregard of these common civilities shocks us, and we at once place our estimate upon the standard of Christian culture which has governed that home. What shall we say concerning the apparent indifference with which many professed followers of Jesus accept His daily mercies with never a "thank you," to say nothing of making any return of money or service?

Again and again we read these words, "Praise ye the Lord," but how can we praise Him if there is no thankfulness in the heart? Thankfulness is the soil in which praise grows. It is doubtful whether there can be any real praise without thankfulness. I wonder whether we appreciate that to be thankful is a direct command from God? "Be ye thankful."

At a recent Thank Offering service a blind woman was led to the altar by her sister. As she opened the little box and deposited its contents in the basket, she turned to the congregation and repeated the verse, "Bless the Lord, O my soul, and forget not all His benefits." There were many responsive hearts in the congregation that were touched by this beautiful illustration of thankfulness. She was blind, but she possessed a spiritual discernment of God's loving kindness and mercy.

Ere this message reaches you, your Thank Offering will have been made. It is not too late to make an inventory of your life and mine during the past year. Mercies innumerable have come from God's loving hand. He has crowned the year with His goodness. He has helped us over many rough places, and now, as we enter a new Thank Offering year, may it be with new resolves to give to Him the very best we have, of loving service, of money, and time; but more than all this, may we surrender our hearts to be His dwelling place. There is no giving that should appeal to us as the Thank Offering. Giving to Him gifts that are in some degree commensurate with His gifts to us takes away the burden of obli-

gation and gives us a heartfelt realization of our acceptance with Him.

We should not be satisfied until this spirit of Thank Offering permeates our entire membership. We have recently secured a new installment of boxes for the Woman's Missionary Society, as well as for the Young Women's Auxiliaries. We should not be satisfied until this little messenger finds its way into every home. If our membership is increased to 30,000, then at least 30,000 boxes should go into the field at the opening of this year. A sister denomination, with about as large a membership as the Reformed Church, is placing 100,000 boxes in the field this year. Why can not our Thank Offering Department be extended until every woman in the Church has a box and becomes a contributor to this fund?

I am so often reminded of the favorite expression of our esteemed General Synodical president, "Be on to your job." This virtually means that we all "get busy in the work of the Kingdom." That every Thank Offering secretary be wide awake, alert, active, enthusiastic, vigorously pushing the work of the department until we reach the uttermost parts of our church. Let us make haste, for our work is important.

Attention! Statistical and Department Secretaries of W. M. S. G. S.

The statistical blanks for W. M. S. G. S. will be sent out to Synodical secretaries January 20th. Department secretaries will do likewise. It will be the duty of Synodical secretaries to forward these blanks immediately to the Classical secretaries, and they on to the local secretaries.

The reports must be gathered in advance of Classical meetings and forwarded to each higher secretary immediately, so that the complete report will be in the hands of the general statistical secretary by April 15th. *No later.*

The Department secretaries will work in like manner, also forwarding a copy of their reports to the statistical secretaries of Classicals and Synodicals, in order

that it may be placed on file on large blanks for publication and minutes. But by all means send a copy of their report to their Department secretary for her report, which will be the authentic report. All reports to be reported by Classicals and in the hands of general statistical secretary by April 15th.

ANNA L. MILLER,

Statistical Secretary, W. M. S. G. S.

534 6th St., N. W.,
Canton, Ohio.

The Committee on Blanks for Woman's Missionary Society, General Synod, makes the following request:—

Any person or society who desires may submit forms of blanks for any Department in the work of the W. M. S. G. S.

The same to be in the hands of the chairman by March 15th, who will gladly appreciate any suggestions that may be offered.

ANNA L. MILLER,

Chairman.

Literature Department

MRS. IRVIN W. HENDRICKS
CHAMBERSBURG, PA.

Literature Chat



THE first Friday in Lent has been chosen by the Federation of Woman's Boards of Foreign Missions and Council of Women for Home Missions for the annual observance of a Day of Prayer. Heretofore, each of these organizations has observed an annual Day of Prayer, and now at last, together, they have prepared a program for February 20, 1920. The spirit of united action seems to be "in the air." The theme for the program is "The World to Christ We Bring." Copies may be secured at either of our depositories. (One cent each.)

At this season many of our societies are taking up the study of the text-book, "A Crusade of Compassion for the Healing of the Nations," and leaders of

groups are on the alert for helpful literature. In the "Literature Chats" for December and January, mention was made of such helps. "Suggestions for Leaders," by Gertrude Schultz; "Ridding the World of Leprosy," "Ma-Li," and other helps for study or for use in the preparation of an interesting program. Read former numbers of the *OUTLOOK OF MISSIONS* for fuller information. The excellent little playlet, "When I Was Sick," may be used with good effect in your program. The price is ten cents, or three for a quarter. Order from Philadelphia or Tiffin, according to addresses given in "Literature Chat" in the December or Directory Number of the *OUTLOOK OF MISSIONS*.

"Conscripts of Conscience" is the title of a new book by Caroline Atwater Mason. It is a plea in story form for volunteers for Medical Mission work in the Orient. Mrs. Mason, as you know, edited our textbook, "A Crusade of Compassion," and you will want to read this fascinating story, which bears on the same subject. See that copies are placed in your Sunday School and town libraries. (Price \$1.00.)

Since the "World Outlook" and "Everyland" have become publications of the Interchurch World Movement a combination offer has been made to subscribers of a year's subscription to these two magazines for \$3.00. Do not miss this opportunity, as these magazines will be indispensable in your preparation for work in the coming year. Order from 43 West Eighteenth Street, New York City.

In the Good Old Summer Time

Ah, summer! The time when we discard overcoats, mufflers, overshoes, muffs; the time—is your imagination in step with mine?—when we can relax and enjoy the innumerable pleasures of the grand old play-season; the time when birds sing and nature blossoms. Isn't it delightful to contemplate at this time on—summer?

While we are thinking of the delights scheduled to arrive during June, July and August, we may turn our thoughts very fittingly to the days of the Summer Missionary Conferences—for they are, indeed, gala days. Many, many people regard them as days of purpose, days of uplift, days of decision, days of inspiration, days of delight, wholesome days.

Consult your calendar, also this schedule, and mark the week of YOUR conference:

Newton, N. C., Tuesday, July 13, to Sunday, July 18.

Frederick, Md., Monday, July 19, to Sunday, July 25.

Tiffin, Ohio, Saturday, July 24, to Friday, July 30.

Lancaster, Pa., Saturday, July 31, to Friday, August 6.

Ridgeview Park, Pa., Monday, August 2, to Sunday, August 8.

Collegeville, Pa., Monday, August 9, to Sunday, August 15.

Mission House, Wis., Monday, August 16, to Sunday, August 22.

Indianapolis, Ind., Wednesday, August 25, to Sunday, August 29.

Here is some advance information on the textbooks to be used in the Mission Study Classes. There will be a book on the Near East written by William H. Hall, of Beirut, Syria. The Home Mission theme for study will be the Church and the Community, based on a book by Ralph E. Diffendorfer. The Foreign Mission study to be used in the Woman's Missionary Societies the following winter on the book, "The Missionary Message of the Bible," will have its place on the program. "Tohoku, the Scotland of Japan," will be another absorbing and fascinating study.

The good old summer time has many treats in store for us. Let us dream on of the happy times to come. And while our thoughts are capering in the garden spots of the coming season, let us point to a certain week in July or August indicated on our calendar and promise for ourselves the wholesome days of a Summer Missionary Conference.

PAUL L. SCHAEFFER.

Directory of Our Foreign Missionaries

Our workers in Japan and China need the prayers, sympathy and help of their friends in the home land. They will be glad to receive occasional letters.

Letter postage to Japan and China, five cents for the first ounce and three cents for each additional ounce or fraction.

<i>Date of Arrival.</i>	<i>Name.</i>	JAPAN.	<i>Residence.</i>
1883.	Rev. Jairus P. Moore, D. D., and wife.....		Sendai
1887.	Rev. David B. Schneder, D. D., and wife.....		Sendai
1892.	Rev. Henry K. Miller and wife.....	9-B, Tsukiji,	Tokyo
1895.	Rev. Christopher Noss, D. D., and wife.....		Wakamatsu
1896.	Prof. Paul L. Gerhard and wife.....		*Sendai
1900.	Rev. Allen K. Faust, Ph. D., and wife.....		Sendai
1901.	Miss B. Catherine Pifer.....		Tokyo
1905.	Rev. William G. Seiple, Ph. D., and wife.....		Sendai
1905.	Miss Mary E. Gerhard.....		Sendai
1906.	Rev. Elmer H. Zaugg, Ph. D., and wife.....		Sendai
1907.	Miss Kate I. Hansen.....		*Sendai
1907.	Miss Lydia A. Lindsey.....		*Sendai
1911.	Rev. Carl D. Kriete and wife.....		Yamagata
1911.	Miss Ollie A. Brick.....		Sendai
1913.	Rev. Ezra H. Guinther and wife.....		Sendai
1914.	Rev. Alfred M. Ankeney.....		Aomori
1915.	Rev. Paul F. Schaffner and wife.....		Wakamatsu
1916.	Miss Elsie Seymour (short term teacher).....		Sendai
1916.	Prof. F. B. Nicodemus and wife.....		Sendai
1917.	Prof. Oscar M. Stoudt and wife.....		Tokyo
1917.	Mr. Isaac J. Fisher.....		Tokyo
1918.	Rev. Dewees F. Singley and wife.....		Tokyo
1918.	Miss Mary Vornholt.....		Sendai
1918.	Miss Mary E. Schneder.....		Sendai
1919.	Miss Rosina E. Black.....		Sendai
1919.	Rev. Frank L. Fesperman and wife.....		Tokyo
1919.	Mr. Arthur D. Smith.....		Sendai
'1919.	Miss Elizabeth C. Zetty.....		Tokyo

CHINA.

1900.	Rev. William E. Hoy, D. D., and wife.....	Yochow City,	Hunan
1902.	Rev. William A. Reimert and wife.....	Yochow City,	Hunan
1905.	Rev. Paul E. Keller and wife.....	*Changsha,	Hunan
1906.	Rev. J. Frank Bucher and wife.....	Shenchowfu,	Hunan
1906.	Prof. Horace R. Lequear and wife.....	Yochow City,	Hunan
1906.	Rev. Edwin A. Beck and wife.....	*Yochow City,	Hunan
1908.	Miss Alice E. Traub.....	Yochow City,	Hunan
1908.	Rev. F. K. Heinrichsohn and wife.....	Yochow City,	Hunan
1908.	Dr. William F. Adams and wife.....	Yochow City,	Hunan
1910.	Miss Rebecca N. Messimer.....	Shenchowfu,	Hunan
1911.	Rev. Ward Hartman and wife.....	Shenchowfu,	Hunan
1913.	Dr. Lewis R. Thompson and wife.....	Shenchowfu,	Hunan
1913.	Miss Gertrude B. Hoy.....	Yochow City,	Hunan
1914.	Prof. Karl H. Beck and wife.....	Shenchowfu,	Hunan
1914.	Miss Mary Edna Meyers.....	*Yochow City,	Hunan
1914.	Miss Helen B. Ammerman.....	*Yochow City,	Hunan
1914.	Miss Elizabeth J. Miller.....	*Shenchowfu,	Hunan
1916.	Miss Marion P. Firor.....	Yochow City,	Hunan
1916.	Rev. J. W. Owen and wife.....	Yochow City,	Hunan
1917.	Miss Esther I. Sellemeyer.....	Shenchowfu,	Hunan
1917.	Miss Minerva Stout Weil.....	Shenchowfu,	Hunan
1917.	Mr. George Bachman.....	Yochow City,	Hunan
1917.	Dr. J. Albert Beam and wife.....	Yochow City,	Hunan
1919.	Miss Tasie M. Shaak.....	Nanking,	China
1919.	Rev. George Randolph Snyder and wife.....	Nanking,	China
1919.	Rev. Sterling W. Whitener and wife.....	Nanking,	China

*Home on furlough.

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Rev. Daniel Burghalter, D. D., Tiffin, O.

Meetings.

Annual Board Meeting, first Tuesday in March. Executive Committee meetings are held monthly except in July and August.

FORMS OF BEQUEST FOR MISSIONS

For the Board of Home Missions.

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

For the Board of Foreign Missions.

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

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Mrs. Anna L. Miller, 534 Sixth street, N. W., Canton, Ohio.

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Mrs. Irwin W. Hendricks, Chambersburg, Pa.

Secretary of Thank Offerings,
Mrs. Allen K. Zartman, 1354 Grand ave., Dayton, O.

Executive Secretary,
Miss Carrie M. Kerschner, Reformed Church Building, Philadelphia, Pa.

Secretary of Life Members and Members in Memoriam,

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Secretary of Missionary Correspondence,
Mrs. C. H. Nadig, 723 Hamilton street, Allentown, Pa.

Secretary of Young Woman's Auxiliaries,
Mrs. B. F. Andrews, 280 W. North street, Akron, Ohio.

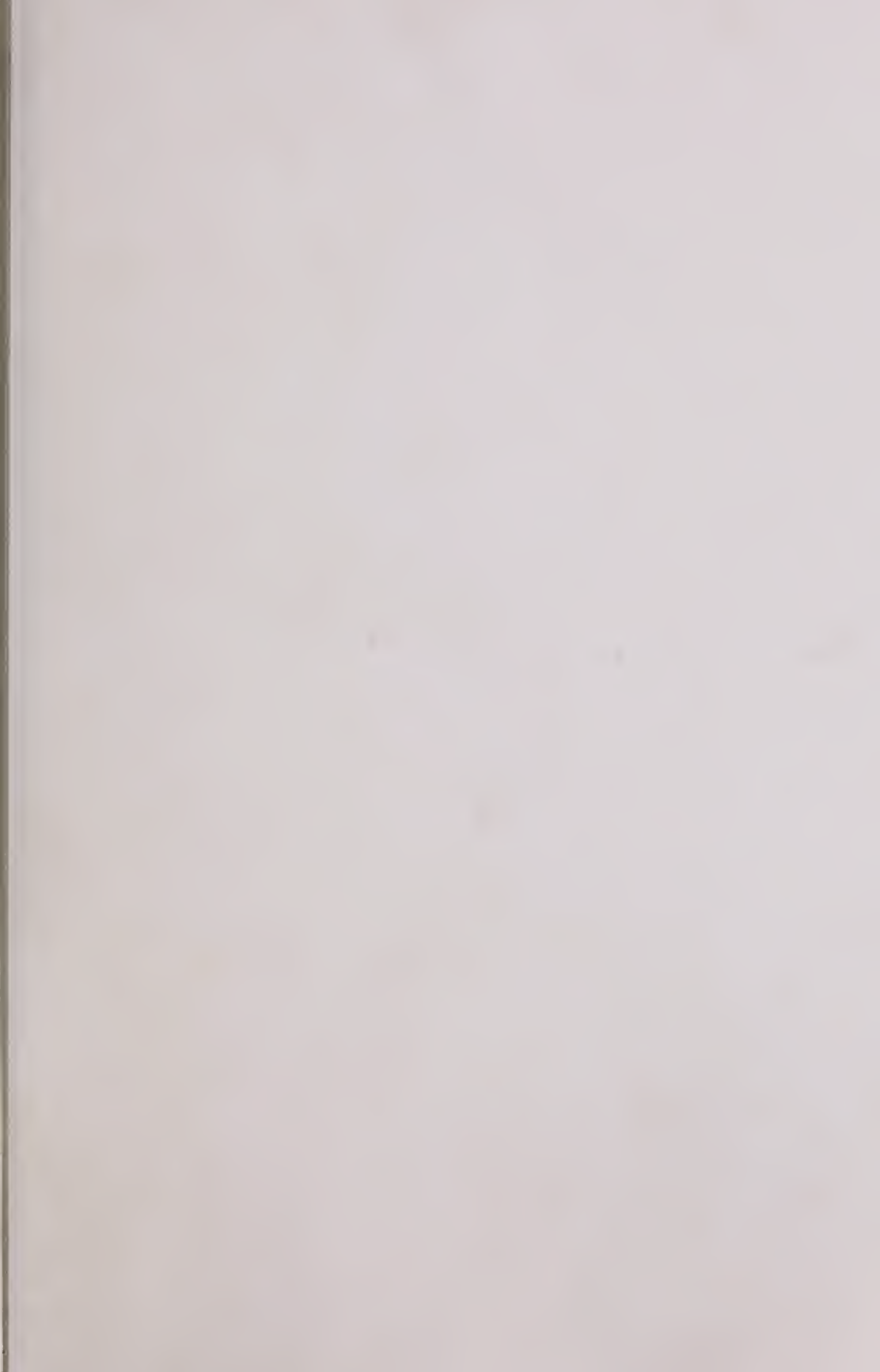
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Secretary of Organization in German Synods,
Miss Ruth Nott, 1192 Ninth street, Milwaukee, Wis.

Secretary of Temperance,
Mrs. Conrad Clever, Hagerstown, Md.

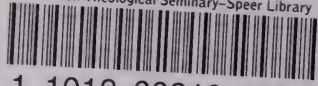
Printing Committee, Chairman,
Mrs. C. A. Krout, 240 S. Washington street, Tiffin, Ohio.

The Executive Committee consists of the Officers.



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Outlook of Misions

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